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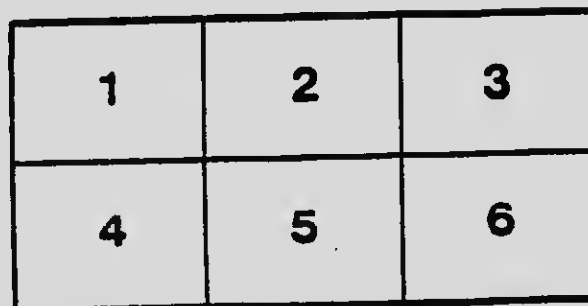
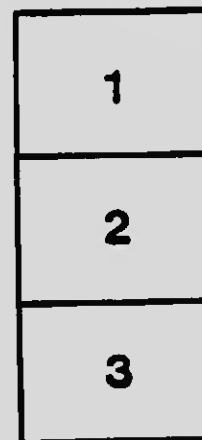
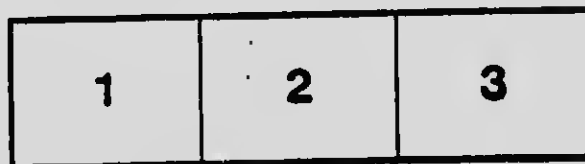
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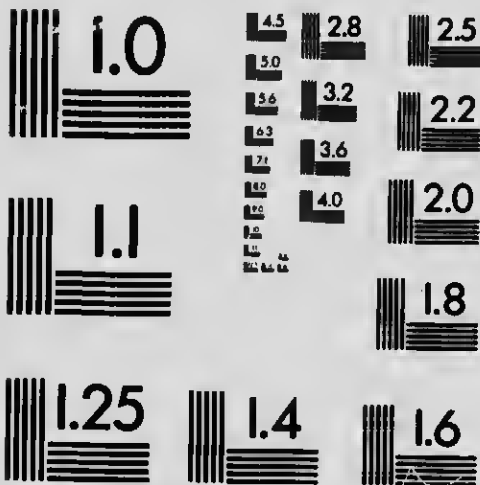
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QUESTION.  
**WHAT** is your name?  
ANSWER N. or N.N.

QUESTION. Who gave you this name?  
ANSWER. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

QUESTION. What did your Godfathers and Godmothers then for you?  
ANSWER. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

QUESTION. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?  
ANSWER. Yes verily, and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

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BY

• THE REV. WALKER GWYNNE.

WITH INTRODUCTION BY

THE VERY REV. R. W. CHURCH, M.A., D.C.I.  
DEAN OF ST. PAUL'S, LONDON.

•  
"Rooted and built up in HIM, and established in  
THE FAITH."—Col. ii. 7.

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SENIOR GRADE—REVISED EDITION

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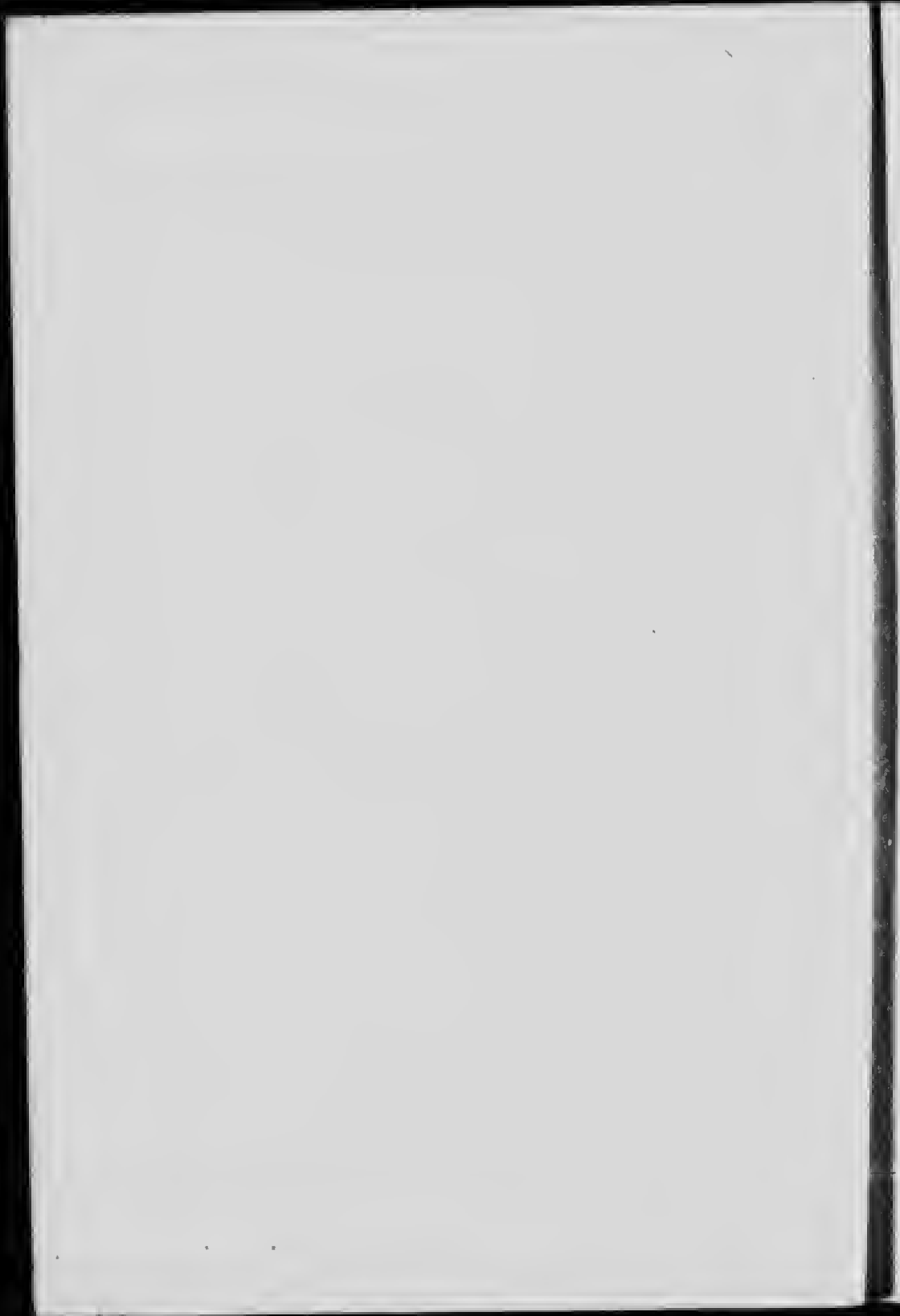
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I HAVE looked over the several Catechisms for the use of Sunday Schools compiled by the Reverend Walker Gwynne, and adapted to schools of the Church of England in Canada, and think them very instructive and useful.

I am pleased to be associated in this matter with one whom I so highly esteem as the Dean of St. Paul's, London.

JOHN FREDERICTON,  
Metropolitan of Canada.

BISHOPSCOTE, *May 20, 1887.*



## INTRODUCTION.

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SOUND and profitable religious instruction has two requisites: it must be clear and distinct, and it must have the life and animation of conviction and faith on the part of the teacher. The second requisite, of course, is a personal one. The teacher must have his heart and his intelligence in his work, must be alive to its importance, must be able to communicate some of the interest which he feels in it to his pupils. No books or directions or helps can give this. But as regards the first requisite, clearness and distinctness in the matter of teaching, much may be done by books; much may be done to give fulness, order, proportion, definiteness, meaning, to what is taught. Much may be done to connect, to illustrate, to make sure that things are made plain. Much may be done to assist the teacher in tracing out a natural and intelligent line for his teaching, and in suggesting methods of grounding his pupils in the elements and fundamental truths of Christian doctrine.

Much can be done by books in this way; and it is certain that much is needed to be done. We none of us probably adequately comprehend the degree of ignorance or of half-knowledge, vague, baseless, meaningless, in which multitudes of what we call our educated classes grow up. They have never had a month's real and serious teaching about the rudiments and first principles of Christian revealed truth. They know, from hearsay, a number of words, and perhaps statements; but nothing has ever led them to ask themselves what the words and statements meant, or how they hung together. Or they put a meaning upon theological terms which suits some idea which they favour, but without considering for a moment whether it is the true meaning, and how far it is consistent with the whole system of which it is a part. They read the Bible, they follow the prayers, they listen

to the sermon, perhaps with a quick sense for what touches human feelings and circumstances, but with eyes absolutely blind to even the superficial aspect of those disclosures from the other world which make the Bible what it is. And so, every now and then, we are surprised by incredible revelations of misunderstanding on the part of good and religious people, of what to us are the simplest and most familiar matters. People are taken aback at prayer offered to the Holy Ghost; or they identify the "Catholic" of the Creed with the "Catholics" of ordinary talk; or they take for granted that the English translation of the Bible is the inspired original. There is really no limit to the possible blunders by well-intentioned and cultivated people, arising from their never having been led to attend to the meaning of what they profess to believe. And the mischief does not stop with them. The world talks much about religion, and every one is ready to give his judgment about its questions; but of these persons, the immense majority have never taken the trouble to ask themselves how far they are qualified to form opinions or join in disputes. "Any one," says Bishop Butler, "may, if he pleases, know whether he understands and sees through what he is about; and it is unpardonable for a man to lay his thoughts before others, when he is conscious" [or may be, if he will consider] "that he himself does not know whereabouts he is, or how the matter before him stands. It is coming abroad in disorder, which he ought to be dissatisfied to find himself in at home." They are indeed without excuse who embroil great and difficult questions by plunging into them in this "disorder" of intellectual equipment. But responsibility must rest also on our arrangements for religious teaching, so far as these fail, by their loose and ill-considered methods, in throwing this religious teaching into definite, precise and orderly forms.

The following series of manuals, graduated for four stages of instruction, come to us from the American Church. They form a part of a set of Sunday-School instruction books which the Bishop of Albany has provided for the use of Church teachers. They are expansions of the Church Catechism; and the special features of them

are, first, that they are adapted to the Christian Year, and fill up the whole round of it with the successive explanations of the teaching of the Church Catechism; and next, that there are four separate manuals, all constructed on the same plan, but advancing from the simplest teaching adapted to the junior classes, to the same subject and in the same order, only more fully developed and illustrated, for the use of the senior ones. They are based on what is no doubt the true use of the Sunday-School, not, in any way, to be a substitute for Church and the Church worship, but to be a preparation, first, for worship in Church, and next, for public catechizing in Church. It is not without reason that the author of these manuals, who has broken up into definite questions and answers the great rudiments of Christian doctrine, and thus insured as far as possible that teacher and pupil should clearly know what they are talking about, urges the importance of catechizing. Catechizing, if well prepared for, and well done, would be a discipline of intelligent and self-questioning thought, not only to the pupils, but to the whole congregation, which nothing else could supply. As regards matter, the manuals are constructed on a sound and well-proportioned basis of Church doctrine, in which due prominence is given to those portions relating to the Sacraments and the polity of the Church, which are apt to be slurred over in much of our Sunday-School teaching.

The whole subject of this kind of teaching, clear, firm, precise statements, made clear, also, to the pupil's mind by intelligent questioning, is one of the highest importance to the future of the Church. Books preserve and illustrate truths, but it is men, living minds in contact with living minds, who must spread it. Oral tradition,—in other words, *viva voce* teaching, checked by written evidence, and the sober and reasonable discussion of it, is the intellectual method by which God has been pleased to hand down and preserve His Truth in the Church and the world. “The Scriptures themselves *presuppose* tradition; the New Testament *implies* a previous acquaintance with the outline of its doctrines. Be it allowed that they might, in some instances at least, be learnt originally from the Sacred Volume alone; yet the task

of so extracting them is not imposed on any individual, nor has it been imposed upon mankind from the very earliest periods of Christianity. Let no one expect more from the Scriptures than they are designed to afford, or spurn at that assistance which they themselves imply. . . . This appears to be that just use of unauthoritative tradition which they must make who labour in sincerity to correct the deficiencies of early instruction in the Christian doctrines: and this is, in fact, the use which has been ever made of it, where religious education has been conducted upon the genuine dictates of Scripture, and of common sense."\*

SEPTEMBER, 1883.

R. W. C.

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\*On the Use and Importance of Unauthoritative Tradition. By Edward Hawkins, Fellow (afterwards Provost) of Oriel. Oxford, 1819.

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## PREFACE TO AMERICAN EDITION.

### THE FUNCTION OF THE SUNDAY-SCHOOL.

THE plan of these Manuals is based on a theory of the true function of the Sunday-School, which is briefly this: *First*, That the Sunday-School is the gathering place from which to lead the children directly to Divine Service every Sunday; and *Second*, That it is a place for preparing the children for the public catechizing which is supposed to follow in Divine Service every Sunday; the course of instruction having for its outline the authoritative teaching of the Church in her Catechism.

There is nothing new in these principles. Fifty years ago no one ever dreamt of calling them in question. Today they sadly need to be re-asserted and emphasized. With brighter services and better music there ought to be no great difficulty in their enforcement.

Something may be fitly said here on each of these functions of the Sunday-School.

1. The Sunday-School must not be made a "Children's Church." In this connection the present writer would most earnestly enter his protest against all "Sunday-School Liturgies," so-called, and every other form of Sunday-School service (except, of course, the few and brief devotions necessary to call down God's blessing on the work of instruction). Elaborate services, conducted without vestments, and in a half-secular room, are utterly foreign to the spirit of the Church. They act as substitutes for, and encourage non-attendance at the Church Services, beside breeding a low idea of the dignity and purpose of public worship. One of the saddest features in our ordinary congregations is the absence of the children. Even in God's ancient Church children had their place beside their parents and elders in synagogue and temple. And the Church of Christ sanctions no such unnatural divorce of the child from "the great congregation" as that which has lately grown up amongst us.

If the Sunday-School is held in the morning, then let the children be brought directly to the Church. If in



the afternoon, then let them be brought to evening prayer, and let catechizing take the place of the second sermon. Or if evening prayer be said later, then let such a service as that on p. 18 for a first evensong be used, the Church's Prayer Book being alone employed. There is no instruction that can take the place of the Church's solemn service. Seeing and hearing and joining in the reverent worship of God will do more to intensify and enlighten Christian faith than any merely didactic system whatever. Thus only can be acquired that fixed, unwrought and ingrained reverence of thought and manner, which instinctively loves the habitation of God's house all through the after life.

2. The second function of the Sunday-School is to prepare the children for the public catechizing, which should follow whenever practicable every Lord's Day. Much as the Church's teachings are ignored on this head, she herself has spoken with no indistinct or doubtful voice. Both in rubric and in canon she enjoins the duty of systematic and public catechizing by the clergy. "*The Minister of every Parish,*" she orders, "*shall diligently upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct and examine so many children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.*" All teachers are, in the Church's view, simply the agents and helpers of the Minister for this purpose. They are to catechize *into* the children what he is afterward to catechize *out* of them. He is the solely responsible public teacher of young as well as old in his cure. Christ's first command to him is, "Feed My lambs"; His second, "Feed My sheep." And our Lord's estimate of the two kinds of work is seen in the conditions which He imposes for each. For while for the second He asks the question, "Lovest thou Me?" for the first He asks, "Lovest thou Me more than these?" Surely, then, we are justified in claiming for the art of catechizing a position equal if not superior to the art of preaching.

And the basis and framework of all teaching of the young, the Church tells us with equal plainness, is "this Catechism." Holy Scripture is to be made the proof of

our teaching and not the basis. There we ure to find our reasons and our illustrations, but in the Catechism we are to find the Church's authoritative interpretation and her analogical chart or compendious outliae. What S. Luke says of his own gospel is true of all Scripture. Its purpose is not that thou mayest *find* thy faith there, but "that thou mayest know the *certainty* of those things wherein thou hast (already) been instructed," or as the Greek has it, "catechized." In other words, and as a matter of fact, the Faith always precedes the Scriptures. "*We receive* our religion from the Church," says Dean Hook; "*we prove* our religion from the Bible."

Even as a matter of mere economy and expediency, there is no time in the brief space allowed in the Sunday-School to make our children thorough Bible scholars. The Bible is a life-long study, and the Church by her almost prodigal use of it in Divine Service, gives ample opportunity for its intelligent comprehension in later life. You cannot teach a child geography by sending it all around the world on a voyage of discovery. The child will learn more by studying its maps at home with the privilege of occasional excursions. This is equally true in regard to God's Word. The Catechism and the Church Year are the true maps of the Bible. Let them be used as such from week to week, employing Holy Writ, especially its stories and parables, as the proofs and illustrations of the Church's dogmatic teaching. To know the value of the Jewish shekel, or the age of some patriarch, or the name of the mother of some Jewish king, this is not to know the Bible. The boy or girl who has an intelligent comprehension of the Church Catechism knows infinitely more about that holy book than one who, without such aid, has read the Bible through from Genesis to Revelation.

The following Manuals being simply an enlargement of the Church Catechism, adapted to the Christian Year, and graded for four classes of scholars, are an attempt to make these principles practicable.

It may be well also to state here that the fuller teaching on the *Holy Catholic Church* and the *Prayer Book* is simply an effort to fulfil the requirements of Title I., Canon 21, which reads, "*The Ministers of this Church*

*who have charge of parishes or cures, shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instructions, be diligent in informing the youth in the Doctrine, Constitution, and Liturgy of the Church.*" It is almost needless to add that many similar books have been consulted in preparing these. In such works there can be indeed but little room for originality except in the matter of a mere orderly treatment and arrangement, a result which it is hoped has been in a measure reached in the present Manuals.

SOME SUGGESTIONS IN REGARD TO THE USE OF THE  
MANUALS.

1. The same Scripture lections and texts are to be used throughout the whole school (the primary class excepted), the three sets being intended for successive years. The text should be committed to memory and the lection should be read over at home as well as in class.
2. It will be well that constant reference be made throughout the year to the synopsis of the Old and New Testaments at the end of the manual, so as to familiarize the children with the outline of the Bible.
3. In some cases the lessons will be found too long for ordinary scholars, but it is thought better to preserve the regular order than to throw extra matter into appendices at the end of the book where it is likely to be forgotten altogether.
4. In teaching it is not to be expected, nor is it desirable that the catechumens should give the exact words of the answers. The manuals are meant rather to learn from than to teach from. A faithful teacher will always study the higher grade as diligently as the catechumen is expected to study the lower. Fullness of knowledge is indispensable to convey the simplest lesson. Thus only can a teacher instruct and catechize with entire freedom of the mere words of the text book,—that is, with intelligence and success.
5. In public catechizing it will sometimes be found advisable to take the Scripture lection as the outline for one's questioning. This, together with those new lights which are sure to be thrown upon a subject after a year's

space, will always insure freshness even on the most familiar ground.

6. A portion of the Church Catechism, as designated at the head of each lesson, is to be recited without comment every Sunday.

7. The text should always be recited by the whole school at the close of catechizing. The collect for the day may also be recited by the older scholars.

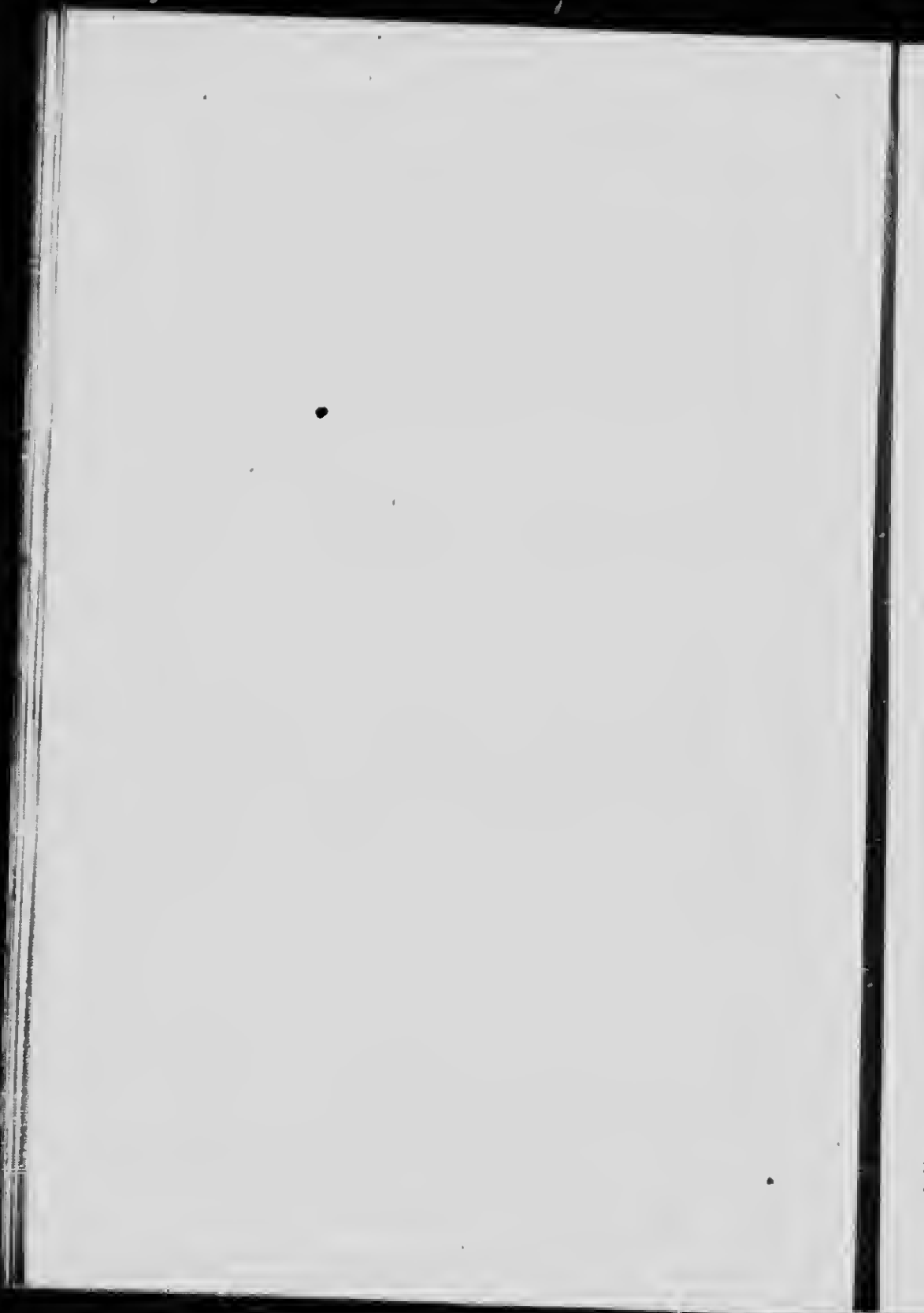
May God the Holy Ghost, Who alone enableth the mind to accept the truth in JESUS, pardon all the defects of this book and bless its use to the glory of God the Father.

---

NOTE TO REVISED EDITION.—The preparation of plates for an edition of these Manuals, adapted to the use of English Churchmen, has afforded the opportunity to make a thorough revision of the whole series.

EASTER-TIDE, A.D. 1888.

W. G.



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OFFICE FOR THE OPENING OF SCHOOL.

IN THE NAME of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Let us pray.

OUR FATHER, etc.

*One or more of the following Collects:*

Fourth English (third American) Post-Communion Collect, "Prevent us" ("Direct us").

Collects for Second Sunday in Advent, Whitsunday, Second, Fourth, Sixth, and Seventh after Trinity.

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COLLECT FOR TEACHERS.

○ GOD the Holy Ghost, who art the Giver of all goods gifts, grant unto me the Spirit of Wisdom that I may instruct the children of Thy flock with the words of eternal truth, and the Spirit of Holiness, that I may go before them, and lead them into those heavenly pastures, where with the Father and the Son, Thou livest and reignest, one God, world without end. *Amen.*

**ORDER**  
**FOR A FIRST EVENSONG ON SUNDAYS, WITH**  
**CATECHIZING.**

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Processional Hymn.  
Our Father, etc., and Versicles.  
Psalm or Portion of the Psalter.  
Lesson (the Lection for the day).  
Canticle.  
Creed and Versicles.  
Collects for Day, Peace, and Aid against Perils  
Grace.  
Hymn.  
Catechizing.  
Offertory and Hymn.  
Collect and Blessing.

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# MANUAL OF CHRISTIAN DOCTRINE

## FIRST SUNDAY IN ADVENT.

### THE CHRIST OR MESSIAH.

*First year*—Lecture, \*Mark i. 1-9; Text, John i. 18.

*Second year*—Lecture, Gen. iii. 1-16; Text, Gen. iii. 15.

*Third year*—Lecture, Luke i. 5-26; Text, Luke iii. 16

*From the beginning to "people of God."*

### PORTION OF CHURCH CATECHISM.

[To be recited without comment.]

*From the beginning to "people of God."*

### § 1. *The Christian Year.*

*What is meant by the Christian or Church year?*

The Christian year is the arrangement of the natural year into sacred seasons, festivals and fasts.

*Give some examples of such divisions. (See table of Sunday Lessons in Prayer Book.)*

*What is the purpose of this arrangement?*

The purpose of the Christian year is to bring before our minds continually and in regular order the great facts of our Redemption as contained in the Creed.

*By whom was the Church Year first ordained?*

By God Himself; first when He appointed the weekly day of rest, and later when He ordained for the Church of Israel its system of festivals and fasts.

*What were the three chief festivals of God's ancient Church?*

The Passover (or Feast of Unleavened Bread), Pentecost (or the Feast of Weeks) and the Feast of Tabernacles (Deut. xvi. 16).

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\*Mark i. 1-9 means 1 to 9, that is, the first 8 verses; and so in all other references. The Prayer Book Version of the Psalms is that referred to throughout.

*What are the three chief festivals of the Christian Church?*

Easter (or the Passover), Whitsunday (or Pentecost) and Christmas (when Christ "dwelt," literally "tabernacled," among men. John i. 14; Rev. xxi. 13).

*Have these days always been observed in the Church?*

Yes, from the very beginning (1 Cor. v. 7, 8; Acts ii. 1; xx. 16; 1 Cor. xvi. 8).

## § 2. *The Christ.*

*What is the first season of the Christian or Church year?*

*What does Advent mean?*

Coming, that is, Christ's coming.

*Why then is Christ's Advent or coming put first?*

Because to know Christ truly is to possess all Christian knowledge (Col. ii. 3).

*How many years ago did Christ come?*

*Where do we learn about Christ?*

*Of how many parts do the Holy Scriptures consist?*

*What is the chief thing taught us in the Old Testament?*

That Christ should come (Acts xxvi. 22, 23. See Synopsis at end of book).

*What is the chief thing taught us in the New Testament?*

That "Christ is come" (1 John iv. 2. See Synopsis).

*Who is Christ?*

The only Son of God.

*What is He besides?*

He is true man.

*How did He come into the world?*

By being born of the Blessed Virgin Mary.

*What is His name as man?*

Jesus.

*What then is the word "Christ" or "the Christ"?*

It is a title and signifies His office or work. It is the Greek word corresponding to the Hebrew "Messiah."

*What does it mean?*

It means Anointed—the Anointed One.

*What is it to be anointed?*

To be set apart to a sacred office by the pouring of oil or ointment upon the head.

*Who in old times were thus anointed?*

Prophets (1 Kings xix. 16), priests (Lev. viii. 12), and kings (1 Sam. x. 1; xvi. 13; 1 Kings i. 39).

*To what was our Lord anointed or consecrated?*

To be a prophet, a priest and a king.

*When?*

At His baptism when the Holy Ghost (of Whom the oil had been a typo) descended upon Him in visible shape as a dove (Mark i. 9, 10; Acts x. 38).

### § 3. *Christ a Prophet.*

*What is the office or work of a prophet?*

To declare with authority the will of God to men, sometimes also to foretell future events.

*Is it strange that our Heavenly Father should make Himself and His will known to His children?*

No; it would be strange and unnatural if He did not (John iii. 16).

*Whom did God send for this purpose?*

His only Son, our Lord Jesus Christ.

*Can we know God's will without Christ?* Matt. xi. 27.

*Where does Christ declare to us God's will?*

In the New Testament, especially in the four Gospels.

*Does Christ ever exercise His office of a prophet through others?*

Yes; through His ministers in apostolic succession, to whom He has said, "Go ye and teach all nations"; and again, "He that heareth you heareth Me," etc. (Matt. xxviii. 19; Luke x. 16; compare Gal. iv. 14).

### § 4. *Christ a Priest.*

*To what office besides that of a prophet was our Lord anointed at His Baptism?*

*In what respect does the office of a priest differ from that of a prophet?*

The prophet speaks and acts for God to men, while the priest speaks and acts for men to God.

*What are the chief duties of a priest?*

To offer sacrifices, to pray for the people and to bless the people in God's name (Ex. xxviii.; Num. xvi. 46; vi. 23).

*What was the one perfect and sufficient sacrifice which Christ offered as a Priest?*

Heb. ix. 11, 12.

*On what altar did He offer Himself?*

*For what purpose did He offer Himself?*

1 John ii. 2.

*Is our Lord a priest still?*

Heb. vii. 21.

*Does our Lord offer Himself often in sacrifice?*

No; His one sacrifice is all sufficient and lasts on "forever" (Heb. vii. 27; x. 12).

*In what way, then, is Christ a Priest now?*

He never ceases to plead the one sacrifice offered on the Cross.

*In what words are we taught this?*

Heb. vii. 25.

*In what other way is Christ now a Priest?*

As a Priest, He still blesses His people; all God's blessings coming through Him.

*Does our Lord ever bless His people through others?*

Yes; He blesses them through His ministers on earth.

*What has our Lord said to His ministers?*

John xx. 21.

*Are His ministers then sent as priests?*

Yes; because Christ was sent as a Priest.

*But is not Christ the only true Priest?*

Yes; just as He is the only true Shepherd. But just as He has sent His ministers as under-shepherds to "feed the flock of God" (John xxi. 15, 16; 1 Peter v. 2) in His Name, so He has sent them as under-priests to intercede in His Name (Luke xxii. 19; James v. 14).

### § 5. Christ a King.

*To what other office besides those of a prophet and a priest is our Lord anointed?*

John i. 49; Rev. xix. 16.

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*For how long will He reign as King?*

Luke i. 33.

*Amongst whom does He now reign?*

Ps. cx. 2.

*What enemies has Christ?*

The world, the flesh and the devil.

*How then must we chiefly honour Christ as our King?*

By resisting His enemies and by doing His will.

*How besides?*

By offering Him tribute and free-will offerings of our substance. The Magi offered to Him, when in His cradle, gold, frankincense and myrrh, as to one Who was born King (Matt. ii. 11).

*How besides?*

By obeying those whom Christ has appointed over His Church as "rulers" and "ambassadors" (Heb. xiii. 7, 17; 2 Cor. v. 20).

*In what particular words has our Lord committed to His ministers a share of His kingly power?*

Matt. xvi. 19; John xx. 23.

*If we are to serve Christ truly, where must He reign?*

1 Pet. iii. 15.

## SECOND SUNDAY IN ADVENT.

HE SHALL COME TO JUDGE.

*First year*—Lection, Matt. xxv. 1-14; Text, Matt. xxv. 13.

*Second year*—Lection, Gen. xix. 12-29; Text, Ps. xcvi. 13.

*Third year*—Lection, Matt. xxv. 14-31; Text, 2 Cor. v. 10.

PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

### § 1. Christ's Second Coming.

*What other article of the Creed does Advent remind us of?*

*Who is this who will come?*

The same Jesus Christ, God's only Son, who "was conceived of the Holy Ghost, born of the Virgin Mary," etc.



*Whence will Christ come?*

From God's right hand, where He now is.

*Will He come in lowliness as He came the first time?*

Luke ix. 26.

*When will our Lord Jesus Christ come again to this earth?*

*Can we tell when that will be?*

Matt. xxiv. 36.

*Will Christ come to reign on earth before the Resurrection and the Judgment?*

No; when Christ comes again "He shall come to judge the quick and the dead" (Nicene Creed).

*What then is the millennium or thousand years of Christ's reign spoken of in Revelation xx.?*

It is a prophetic expression signifying His present reign over His saints on earth and in paradise.

*When our Lord ascended into heaven what promise did the angels give of His return to earth?*

Acts i. 11.

*Did our Lord ever warn men of His second coming?*

To what especially does He liken it?

Matt. xxiv. 27, 43, 44; Luke xii. 39, 40.

*What does all this show?*

The secret approach and suddenness of the Second Advent.

*What then is our especial duty with respect to the second coming of Christ?*

We are to be watching for it, or rather for Him.

*What parable of our Lord shows the necessity of watching?*

Matt. xxv. 1-14.

*If we are constantly looking for our Lord's second coming, what will we do?*

1 John iii. 3.

## § 2. Christ our Judge.

*What does the Creed teach us in regard to the purpose of Christ's coming?*

*What is meant by the "quick"?*

The living, those who are alive on the earth when our Lord comes.

*Can any one be certain then that he will ever die?*

No; "we shall not all sleep (or die), but we shall all be changed" (1 Cor. xv. 51. See 2d S. a. Easter, § 2).

*What will happen to all who are in their graves?*

John v. 28, 29.

*Whom will our Lord judge?*

Matt. xxv. 32.

*What does Holy Scripture teach us about the nature of Christ's Judgment of men?*

It teaches us that Christ will judge every man according to "the things done in his body," that is, according to the works he has done, and the kind of life that he has lived here on earth before his soul left the body (2 Cor. v. 10).

*How does our Lord Himself teach us this?*

Matt. xxv. 31-45.

*Will our words be remembered and judged?*

Matt. xii. 36, 37.

*Will those actions only which are seen by the world be brought into judgment?*

Ecc. xii. 14.

*What does S. Paul say of this?*

Rom. ii. 16; 1 Cor. iv. 5.

*How then can we alone escape condemnation in the Day of Judgment?*

By sincerely repenting of our sins.

*In what words are we taught this?*

Acts iii. 19; compare Ez. xxxiii. 16.

*What will be the character of our Lord's Judgment?*

It will be most just and yet most merciful (Ps. lxii. 12; Acts xvii. 31).

*What confidence and comfort have we in the thought that the Lord Jesus will be our Judge?*

Heb. iv. 15.

*What familiar prayer may we use in view of such a Judgment?*

The words of the Te Deum, "We believe that Thou shalt come to be our Judge," etc.

**THIRD SUNDAY IN ADVENT.****THE CHRISTIAN NAME.**

*First year*—Lection, Luke i. 26-39; Text, John x. 2, 3.

*Second year*—Lection, Gen. xvii. 1-15; Text, Prov. xxi. 1.

*Third year*—Lection, Luke i. 59-67; Text, Rev. iii. 5.

**PORTION OF CHURCH CATECHISM.**

From "What dost thou chiefly" to "please God to call me."

**§ 1. The Christian Name.**

*How many names have you?*

*If you have more names than one, how are they reckoned?*

They are all reckoned as one name.

*What is your last name called?*

My surname or family name.

*Why do you have that name?*

Because it is the name of my father and of his fathers.

*Why is your first name called a Christian name?*

*When were you made a Christian?*

When I was baptized.

**§ 2. Why Given in Baptism.**

*Why should you receive a new name in Baptism?*

Because I was then made partaker of a new nature (2 Pet. i. 4).

*What nature and name alone did you have before you were baptized?*

I had only the nature of the first and sinful Adam, and the name of my earthly parents.

*What nature and name did you receive at your baptism?*

I was "born again" into the family of Jesus the Second Adam, and received His name (Eph. iii. 15).

*What other reason can you give for receiving a new name at your baptism?*

Because it was the custom of God's ancient people, the Jews, to receive a new name at their circumcision.

*To what amongst us does circumcision answer?*  
Col. ii. 11.

*What name was given to our Blessed Lord at His circumcision?*

Luke i. 31; ii. 21.

*What other person do we read of as receiving his name at his circumcision?*

Luke i. 13, 63.

§ 3. Sponsors "in My Name."

*What is Baptism besides being a sacrament or means of grace?*

It is a covenant or agreement.

*Who make this covenant or agreement?*

God and the person baptized.

*What agreement was made between God and you at your baptism?*

God agreed to give me certain blessings, and I agreed to perform certain duties.

*Who spoke and acted for God in this agreement?*

The minister who baptized me.

*Who spoke and acted for you?*

My god-parents or sponsors.

*Why are they called god-parents (god-father and god-mother)?*

Because they have brought me into God's family, as my natural parents brought me into the earthly family.

*What is a sponsor?*

One who re-sponds or answers for another.

*What is the duty of the god-parents or sponsors?*

To see to the Christian education of their god-child, especially in case of the death or neglect of the natural parents.

*What good reason then is there for having god-parents in addition to the natural parents?*

In this way five persons, instead of two only, are pledged to care for the Christian training of each child.

*Is this a very old custom?*

Yes, it has existed in the Church from the very earliest days.

*Suppose no promises had been made in your name, would you still be bound to obey God?*

Yes; because my duty to God does not depend upon my promises; it exists without any promises.

*What is the ground of all responsibility?*

Privilege.

*And what privilege did you receive in Holy Baptism?*

I received the privilege of being God's child.

*Was it necessary to ask your consent before you were made God's child in infancy?*

No more than it was necessary to ask my consent before I was made the child of my earthly parents.

*Do you obey your earthly parents or the laws of your country because you have made promises to obey them?*

No; I am bound to obey them simply because, in unconscious infancy, I was put into their family and into my country by my natural birth.

*What then is the use of having promises made in our name at Baptism?*

The promises help to keep the duty of parents and sponsors clearly before their own minds, and afterwards help to impress his duty upon the child.

#### § 4. *Why asked in Catechizing.*

*Why should you be asked your name in church?*

To remind me that I am a Christian child whom Christ knows "by name" and loves as one of "His own" (John x. 3).

*Why besides?*

To remind me of my responsibility.

*How does it remind you of this?*

Because when I received my name in baptism, certain promises and vows were then made in my name.

*What then does it remind you of?*

It reminds me that I, who am called by this name, must fulfil those promises and vows.

*What besides does it remind you of?*

It reminds me that I, who am called by this name, must, by this name, "give account or (myself) to God" (Rom. xiv. 12).

*Of Whom then should your Christian name always remind you?*

Matt. xxiii. 8.

*What does S. Paul say concerning the names of Christians?*

Heb. xii. 23; Phil. iv. 3.

*What then should be our greatest care about our Christian name?*

Rev. iii. v.

*And what should be our greatest hope and desire about our Christian name?*

We should, above all things, desire to be worthy of Christ's promise, "I will confess His name before My Father and before His angels."

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## FOURTH SUNDAY IN ADVENT.

### MEMBERS OF CHRIST.

*First year*—Lecture, Luke xix. 12-28; Text, 2 Cor. v. 10.

*Second year*—Lecture, Deut. vii. 1-12; Text, Deut. vii. 6.

*Third year*—Lecture, John xv. 1-9; Text, Eph. v. 30.

### PORTION OF CHURCH CATECHISM.

From "My good child" to "Amen, so be it."

### § 1. *Christ's Body and Members.*

*What were you made in Baptism?*

*What are members?*

Parts of the body, such as the hands, the arms, the feet.

*What are the members of Christ?*

Parts of the body of Christ.

*Who then are the members of Christ?*

The members of His Church, "which is His body" (Eph. i. 22, 23).

*What is the Church?*

That society of people who believe in Christ as God and are baptized.

*When were you made a member of the Church or body of Christ?*

1 Cor. xii. 13.

*Would it be true if you said at your Confirmation or your first Communion, "I have now become a member of the Church"?*

No; it is baptism that makes me a member (John iii. 5; Gal. iii. 27).

*Are the members of the Church alike in all things?*

No; as in the natural body the hand and ear and eye have different works and duties, so is it in the spiritual body (1 Cor. xii. 14 to end).

*How does S. Paul elsewhere speak of this?*

Rom. xii. 4.

*What are the members to each other?*

Rom. xii. 5.

*What duty follows from this?*

1 Cor. xii. 25, 26.

## § 2. Christ the Head.

*If baptized Christians are the body of Christ, what relation has Christ to them?*

Eph. i. 22, 23.

*What is it that controls and guides your body?*

My head, which is the seat of my soul and brain.

*How is your body connected with your head?*

It is connected by nerves and veins.

*What are the nerves?*

They are the channels whereby all messages or orders are conveyed to different parts of the body.

*What are the veins and arteries?*

They are the channels whereby the body is nourished with blood.

*If the nerves were cut what would follow?*

The body would become paralyzed, the hands or feet could not do their work.

*If the veins were cut what would follow?*

The body would wither and die for lack of nourishment.

*How then is it that your body is able to do its work?*

Because it is joined to my head.

*Is there anything like this in the Church or body of Christ?*

Eph. iv. 15, 16; Col. ii. 19.

*What are the nerves and arteries of Christ's body called in Holy Scripture?*

"Joints and bands," that is, the things that join and bind the body to its Head.

*And what are these "joints and bands" of the Church, that "knit" us to Christ our Head?*

The means of grace, especially the Sacraments and earnest prayer.

*What then must we be careful to do if we would remain united to Christ?*

We must see to it that none of these veins and nerves are choked or cut.

### § 3. *The Vine and its Branches.*

*By what figure does our Lord teach us that we are thus dependent on Him for our life?*

John xv. 1-10.

*How do the branches of a vine derive their strength and life?*

By means of the sap which flows from the vine or root into them. (Compare Rom. xi. 17.)

*What happens if the channels through which the sap should flow are closed?*

*If a baptized child grows up in sin, is he still a member of Christ?*

He is so only in name; he is a withered branch.

*What becomes of the branch that bears no fruit?*

John xv. 2.

*What will happen at last to the branches that bear no fruit?*

John xv. 6.

*What is the fruit that we must bear if we would "abide" in Christ?*

The fruit of good works.

*What is this fruit called in Holy Scripture?*

Ep. v. 22, 23.

*What ought baptized persons ever to remember?*

They ought to remember that they have been

"grafted" into the true vine and made "members of Christ's body" (Rom. xi. 24; Eph. v. 30).

*If we always remembered this, what would we do?*

We would shun every sinful thought and act, as defiling Christ's body.



*What else would we do?*

We would "stir up the gift that is in us" and bring forth the fruit of love and good works.

**FIRST SUNDAY IN CHRISTMAS-TIDE  
CONCEIVED BY THE HOLY GHOST, BORN OF  
THE VIRGIN MARY.**

*First year*—Lection, Luke ii. 1-21; Text, John i. 14.

*Second year*—Lection, Is. vii. 10-17; Text, Is. ix. 6.

*Third year*—Lection, Luke ii. 1-21; Text, Luke ii. 10, 11.

PORTION OF CHURCH CATECHISM.

*From "How many Sacraments" to the end.*

§ 1. *Conceived, Born.*

*What great truth of the Creed does Christmas bring before us?*

That the Son of God "was conceived by the Holy Ghost and born of the Virgin Mary."

*Where in Holy Scripture do we learn that He was conceived by the Holy Ghost?*

Matt. i. 20; Luke i. 35.

*What is meant by being "conceived by the Holy Ghost"?*

It means that His body and soul were prepared for Him miraculously by the power of the Holy Ghost.

*Had our Lord a human mother?*

Yes; He was "born of the Virgin Mary."

*Had He a human or earthly father?*

No; He had no human father.

*What then was S. Joseph to Him?*

He was His foster-father.

*What is a foster-father?*

One who fosters or takes care of a child not his own.

*Of what family were both Joseph and Mary?*

Rom. i. 3.

*Who was David?*

*Of what tribe was our Lord?*

Heb. vii. 14.

*In what city was He born?*

John vii. 42.

*Was our Lord born in a palace or even in a high and rich condition of life?*

2 Cor. viii. 9.

*Did He continue in this condition?*

Yes; as a young man He probably worked as a village carpenter to support His widowed mother; and during the three years of His public ministry He had no home (Mark vi. 3; Matt. viii. 20).

*Where do we find the fullest account of our Lord's Conception and Birth?*

Luke i. 26 to ii. 21.

## § 2. Prophecies of Christ's Birth.

*Had our Saviour's birth as man been foretold?*

Gen. iii. 15.

*As time went on, did this prophecy become more distinct?*

Yes; it was repeated in forms that became more and more definite. (See Synopsis of Old and New Testaments at end of book.)

*To what descendant of Eve is the next distinct prophecy made?*

Gen xxii. 18.

*To what descendant or "seed" of Abraham is the promise next given?*

Gen. xlix. 8, 10.

*To what branch of Judah's family do we find the promise still further narrowed?*

2 Sam. vii. 12-17; 1 Chron. xxviii. 4; Psalm lxxxix. 35, 36, 37.

*Was the place of Christ's birth foretold?*

Micah v. 2.

*Why in Bethlchem?*

1 Sam. xvi. 1; John vii. 42.

*Was His miraculous birth without a human father foretold?*

Is. vii. 14.

*Was the time foretold?*

Gen. xlix. 10; Daniel ix. 24 to the end.

*Were all these prophecies fulfilled in the birth of Jesus?*

Yes, in every particular.

§ 3. *The Incarnation.*

*Was it foretold that Christ should be God and Man in one Person?*

Is. ix. 6 and vii. 14.

*How is this truth summed up in the Nicene Creed?*

“And was incarnate by the Holy Ghost of the Virgin Mary.”

*What is the meaning of “Immanuel” in this latter passage?*

“God with us” (Matt. i. 23), that is, God with us as one of ourselves.

*How is this truth summed up in the Nicene Creed?*

“And was incarnate by the Holy Ghost of the Virgin Mary.”

*What is the meaning of the word “Incarnation”?*

It means the flesh-taking, the taking of a body of flesh.

*Who took our flesh in the Incarnation?*

The Eternal Son of God.

*Where is this taught us in Holy Scripture?*

John i. 14.

*What does S. John say the Word was?*

John i. 1.

*When it is said that “the Word was made flesh,” does this mean that the Word ceased to be God, and was changed into man?*

By no means.

*What then does it mean?*

It means that the Son of God “took the manhood into God,” that is, He united in Himself the two natures of God and man.

*Did our Lord put aside His divine power when He became man?*

No; He only laid aside His divine glory, that “glory which He had with the Father before the world was” (John xvii. 5).

*In what words does the Holy Spirit by S. Paul sum up the great truth of the Incarnation?*

Phil. ii. 6, 7.

*Can you show from Holy Scripture that the holy Child Jesus was regarded as God even in His infancy?*

Yes; no sooner did He come into the world than He received by the command of God the worship of angels and men (Luke ii. 14; Matt. ii. 11).

Where are we specially told that this worship of the angels was meant for the Child Jesus?

Heb. i. 6.

Did the Lord Jesus when He grew up to be a man ever assert that He was also God?

Yes; frequently.

Give an instance.

He said to the Jews, "I and My Father are one," a claim concerning which the Jews said, "Thou, being a man, makest Thyself God" (John x. 30, 33).

Give another instance.

John xiv. 9. (For further proofs see Trinity Sunday.)

Was God then visibly here on earth in the man Jesus Christ?

Yes; when men saw Jesus they saw God; when they heard His voice, they heard the voice of God.

How does S. Paul express this great truth of the Incarnation?

Col. ii. 9.

Did our Lord possess only a human body, or did He have also a human soul?

He had a human soul like other men.

Does He Himself ever speak of His soul?

Matt. xxvi. 38; Luke xxiii. 46.

What then is our Lord Jesus Christ?

He is perfect God and perfect Man.

If Christ is God and Man, is He two persons?

No; He has two natures, the Godhead and the Manhood, in one Person.

Did our Lord cease to be Man when He rose from the dead and ascended into Heaven?

No; He is still God and Man in One Person at the right hand of the Father.

Will He ever cease to be Man?

No; "the Godhead and Manhood were joined together in one Person, never to be divided" (2d Art. of Rel.).

§ 4. The Love of God in the Incarnation.

For what great purpose did our Lord take upon Him our human nature?

1 Pet. ii. 24.

*For what other purpose?*

Heb. i. 2; 1 Pet. ii. 21.

*For what beside?*

That He might feed us with the spiritual food of His flesh and blood, that so we might be made bone of His bone, and flesh of His flesh (John vi. 53; Eph. v. 30, 31, 32).

*Why then did the Son of God become the Son of Man?*

That we might be made the sons of God (Gal. iv. 4, 5).

*What does His coming amongst us show?*

John iii. 16.

*What then is our highest duty?*

To love God and believe in His Son Jesus Christ.

*What further duty follows from God's love of us?*

1 John iv. 11.

## SECOND SUNDAY IN CHRISTMAS-TIDE.

### INFANT BAPTISM.

*First year*—Lection, Luke ii. 21-41; Text, Luke ii. 21.

*Second year*—Lection, Gen. xxi. 1-14; Text, Is. xl. 11.

*Third year*—Lection, Mark x. 13-17; Text, Mark x. 13, 14.

### PORTION OF CHURCH CATECHISM.

*From the beginning to "people of God."*

#### § 1. Circumcision of Infants.

*What is New Year's Day called in the Church?*

The feast of the Circumcision.

*Who was circumcised on this day?*

The infant Jesus.

*How old was He? Luke ii. 21.*

*At what age did God command all Jewish parents to have their children circumcised?*

Gen. xvii. 12.

*Was their circumcision any advantage to them?*

Yes; it brought them into the family of God, and they became entitled to all the promises and blessings of the ancient Covenant.

*How was the child to be brought up?*

As one who had been already brought into the family of God.

*Has all this any lesson for us Christians?*

Yes; it assures us that if God cared for little children before Christ's coming so as to admit them to the blessings of His Covenant, much more will He care for them now that Christ has come.

§ 2. *Baptism of Infants.*

*Are infants capable of receiving God's blessing?*

They must be, for otherwise God would not have required Jewish infants to be circumcised and admitted to His Covenant.

*Are we ever told in Holy Scripture that infants have received God's Holy Spirit?*

Jer. i: 5; Luke i. 15.

*Is there any promise in the Old Testament that, when Christ came, children should receive the Holy Spirit?*

Is. xlv. 3.

*In what does S. Peter declare that this promise is fulfilled?*

Acts ii. 38, 39.

*What did he say to the first converts?*

"The promise is unto you and to your children."

(This promise begun in Baptism is not completed until Confirmation. See Acts viii. 16; xix. 5, 6.)

§ 3. *Christ's Love for Children.*

*How did our Lord show us that infants are more fit to enter His Kingdom or Church than grown persons?*

Mark x. 14.

*Did these children come of themselves to Christ?*

No; they were brought (by their parents, probably).

*Why did their parents bring them?*

Because they believed that if Christ laid His holy hands upon them they would receive some blessing.

*Were they right in believing this?*

Yes; Christ shows us that they were.

*How does He show us this?*

The disciples thought that the children were too young to receive a blessing and rebuked those who brought them, but our Lord "was much displeas'd" at this, and commanded the children to be brought to Him.

*What further proof did our Lord give that the children were capable of receiving a blessing from Him?*

Mark x. 16.

*Did the children then actually receive some blessing or spiritual gift from our Lord?*

Most certainly, for we cannot conceive of our Lord going through a mere form of blessing which conveyed nothing.

*What then do we learn from this act of our Lord?*

We learn that He loves helpless infants, and that He desires that they should be brought to Him for blessing.

§ 4. *The Church has always Baptized Infants. Had the Apostles any need to be told to baptize infants?*

No; they had themselves been received into the ancient Church in infancy, and they knew that God's love for children was no less now than of old.

*Were they actually told to baptize infants?*

Yes; in the words "Make disciples of (margin) all nations, baptizing them, . . . teaching them" (Matt. xxviii. 19, 20).

*Do "nations" consist only of men and women?*

No; children and infants are as much a part of them as grown people.

*What is further observable in this great commission of Christ to His Ministry?*

The command to "baptize" goes before the command to "teach"; an order which could only be observed where baptism of infants was the rule.

*Did the Apostles baptize infants?*

Yes; we read of their baptizing whole "households," the greater portion of which must have been young children (Acts xvi. 15 and 33; 1 Cor. i. 16), or they could not have been baptized, as they seem to have been, without preparation.

*For how long has the Church like a good mother brought infants to Christ in Baptism?*

For more than 1800 years; that is, from the very beginning she has "suffered the little children to come to Christ," to be admitted into His family and to be trained for His holy service.

## FIRST SUNDAY AFTER EPIPHANY.

## CHILDREN AND INHERITORS.

*First year*—Lection, Matt. ii.; Text, Matt. ii. 11.

*Second year*—Lection, Ex. ii. 1-11; Text, Ecc. xii. 1.

*Third year*—Lection, Luke xv. 11 to end; Text, John i. 12.

## PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

§ 1. *Children of God.*

*What else did your baptism do for you besides making you a member of Christ?*

*But were you not born the child of God?*

No; I was born in sin and the child of wrath.

*Was the first man the son of God without baptism?*

Yes; he was the Son of God by creation (Luke iii. 38).

*What did Adam's fall into sin bring upon us who are Adam's children?*

It brought upon us a diseased and sinful nature.

*What is this called?*

Original sin.

*Does this mean that God holds you responsible for Adam's sin?*

No; but I inherit from him by my natural birth evil desires, just as the child of a consumptive or a drunkard inherits a diseased body.

*What has God's love done for you?*

He has restored me to His favour and made me again His child in Christ the Second Adam (1 Cor. xv. 22).

*When did He make you His child?*

When He made me a member of Christ in baptism (John iii. 5).

*Of what then is your baptism a sign to you?*

That God loves me.

§ 2. *Obedient Children.*

*Upon whom does a child depend for his support?*

He depends upon his father.



*Upon whom do the children of God depend?*

They depend upon their Father in Heaven.

*How do they shew their dependence upon Him?*

By praying to Him, especially by their constant use of the Lord's Prayer, "Our Father," etc.

*Who corrects a child when he does wrong?*

His father ought to do so.

*If then you are God's child what will He do for you?*

Heb. xii. 5, 6.

*How does our Father in Heaven correct us?*

He corrects us by sending trouble, sickness, or misfortune.

*Are all those who are baptized obedient children?*

No; very many are disobedient.

*Does our Lord give us an example of one who was not obedient to God?*

Luke xv. 11, etc.

*If you have disobeyed God what must you do?*

I must forsake my sins, and be sorry for them, and return to God like the Prodigal.

*Will our Heavenly Father pardon and receive you?*

Yes; even as the father received the Prodigal.

### § 3. Inheritors.

*What is the third blessing of which you were made a partaker at your baptism?*

I was made an inheritor of the kingdom of heaven.

*What is an inheritor?*

An heir; one who will in due time come into possession of a kingdom or an estate.

*Of what are Christians heirs?*

1 Peter i. 4.

### § 4. The Great Example.

*Who is the great Example to all children of God?*

*What event in the life of the Holy Child do we call to mind on Epiphany?*

Matt. ii. 1-13.

*What is the meaning of Epiphany?*

Manifestation; because Christ was then first manifested or made known to the world outside of the Holy Land.

*What led the wise men to Bethlehem?*

*What gifts did they offer?*

*Of what were these the signs?*

Gold (tribute) of His being a King; frankincense (the type of prayer, Rev. v. 8) of His being God; myrrh (used in embalming the dead) of His future sufferings and death.

*What other events of our Lord's Childhood are related in Holy Scripture?*

Luke ii. 22-40; Matt. ii. 13 to end.

*Does Holy Scripture tell us much about the first thirty years of our Lord's life?*

No; very little.

*What is the only event related of His boyhood?*

His coming to the Passover with His parents when He was twelve years old, and His being found in the Temple, sitting among the doctors, meekly submitting to be questioned or catechized by them (Luko ii. 42-52).

*What besides do the Gospels tell us of His early life?*

Chiefly that He lived as a faithful child of God, that He, though "Lord of all," was obedient to His earthly parents, and that He "increased in wisdom and stature, and in favour with God and man" (Luke ii. 40, 52).

*What is the noblest life that was ever lived by a child or youth?*

This simple life of Josus in a quiet and humble village.

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## SECOND SUNDAY AFTER EPIPHANY.

THE NATURE OF THE SACRAMENTS.

(See Fifth Sunday before Advent, p. 248.)

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## THIRD SUNDAY AFTER EPIPHANY.

BAPTISM—THE OUTWARD SIGN AND THE INWARD GRACE.

(See Fourth Sunday before Advent, p. 253.)

**FOURTH SUNDAY AFTER EPIPHANY.**

THE MEMORIAL IN THE EUCHARIST.

(See Third Sunday before Advent, p. 265.)

**FIFTH SUNDAY AFTER EPIPHANY**

THE COMMUNION IN THE EUCHARIST.

(See Second Sunday before Advent, p. 275.)

**SIXTH SUNDAY AFTER EPIPHANY.**

THE BENEFITS, AND WHAT IS REQUIRED.

(See Sunday next before Advent, p. 282.)

**SEPTUAGESIMA SUNDAY.**

RENOUNCING THE DEVIL.

*First year*—Lection, Eph. vi. 10-19; Text, 1 Pet. v. 8 and 9 to "faith."*Second year*—Lection, Job i.; Text, Ps. xci. 13.*Third year*—Lection, John viii. 34-45; Text, 1 John iii. 8.

PORTION OF CHURCH CATECHISM.

*From* "What dost thou chiefly" to "please God to call me."§ 1. *The Devil our Enemy.**What was promised in your name at baptism?**What is meant by renouncing?*

It means determining to have nothing more to do with a person or thing.

*What is the first thing you must renounce?**Is the devil a person?*

Yes; he is plainly revealed to us in Holy Scripture as a person, just as God or Christ is a person.

*Who is the devil?*

Matt. xii. 24, 26.

*Was the devil always wicked?*

2 Pet. ii. 4; Jude 6; Rev. xii. 7, 8, 9.

*How came he to be cast out of heaven?*

Because he rebelled against God.

*Where is his dwelling now?*

2 Pet. ii. 4.

*Does he always stay there?*

1 Pet. v. 8.

*Why then should we renounce the devil?*

Because he is the chief enemy of God and Christ and of us also.

*What name has he to remind us that he hates us?*

The name of Satan, which means the enemy or adversary (Matt. xiii. 25, 28, 39).

*What will happen to us if we yield to him?*

Matt. xxv. 41.

## § 2. *The Devil our Tempter.*

*How does Satan show his hatred of men?*

He shows his hatred by tempting them to sin against God, their best friend.

*What is the first temptation? : Satan usually brings against us?*

Lying, and especially lying about God (John viii. 44).

*How does he lie about God?*

Chiefly by telling us that God has not forbidden what we wish to do, and that, at any rate, He is too good to punish us.

*Whom did he first tempt thus?*

Gen. iii. 1-6.

*What does the devil tempt us to do?*

He tempts us to do his own works.

*What are the works of the devil?*

1 John iii. 8.

*What are more particularly the works of the devil?*

Unbelief, falsehood, hatred, murder, pride, envy, and the tempting of others to sin (John viii. 44; 1 Tim. iii. 6; James iii. 14, 15; Gen. iii. 1-6; 1 Chron. xxi. 1; John xiii. 2).

*Does Satan show his hatred of us in any other way besides tempting us?*

Yes; by accusing us after we have fallen.

*What name has he from this?*

The very name of devil, which means accuser (Rev. xii. 10).

### § 3. *How to Overcome the Devil.*

*Is Satan all-powerful?*

James iv. 7.

*What does this passage mean?*

*Who thus resisted Satan?*

Matt. iv. 1-12.

*What do we learn from this temptation of Christ?*

We learn that it is no sin to be tempted if we do not yield.

*What besides do we learn from it?*

Heb. ii. 18.

*How must we resist Satan?*

We must resist him as our Lord did, by the knowledge of God's will derived from Holy Scripture.

*How does S. Paul describe this weapon against Satan?*

Eph. vi. 17.

*Does our Lord ever warn us against Satan's attempts to disarm us of this weapon beforehand?*

Matt. xiii. 19.

*What does our Lord mean by this?*

He means that Satan will try to make us forget all the good teaching about holy things that we get in church or at home.

*With what shield does S. Paul tell us we must resist the devil?*

Eph. vi. 16.

(Septuagesima is a Latin word which means Seventieth. This Sunday is so called because it is now about seventy days before Easter.)

## SEXAGESIMA SUNDAY.

## RENOUNCING THE WORLD.

*First year*—Lecture, Luko xii. 15-22; Text, 1 John ii. 15.

*Second year*—Lecture, Num. xxii. 1-22; Text, Prov. xxx. 8.

*Third year*—Lecture, Matt. xvi. 21 to end; Text, 1 John ii. 17.

## PORTION OF CHURCH CATECHISM.

From "My good child" to "Amen, so be it."

§ 1. *The Pomps and Vanity of the World.*

*What is the second thing which you renounced in your baptism?*

*Do the Scriptures call the world wicked?*

1 John v. 19.

*Is this true even of a Christian country?*

Yes; even in a Christian country the greater part of men do not fear or love God.

*Was the world wicked as God made it?*

Gen. i. 31.

*What has made it wicked?*

The sins of men.

*What is the world to you?*

The people among whom I live are my world.

*Because something is done by a great many people, is that a sure sign that it is right?*

Ex. xxiii. 2.

*Are you then to separate from those around you in all matters?*

John xvii. 15.

*What are pomps of the world?*

Outward show and grandeur; things which gratify pride or love of distinction.

*Are all pomps sinful?*

No; some pomps are not for the gratification of pride but for the preservation of dignity, as in the army, or in courts of justice, or in Church ceremonial.

*What is meant by vanity?*

Its literal meaning is emptiness.

*What, then, is meant by the vanity of the world?*

It means all those things which give no real satisfaction to an immortal being, and so are like empty vessels.

*What does Holy Scripture say about the vanity or emptiness of the world?*

2 Cor. iv. 18; 1 John ii. 17.

*When are we overcome by the world?*

When we are continually thinking about dress, or how we may become richer or more honourable.

*Give some examples of men overcome by love of the world?*

Num. xxii.-xxiv.; xxxi. 8; 2 Kings v. 20.

*When besides are we overcome by the world?*

When we follow popular opinion, or the leading of friends, rather than the will of God.

*When besides?*

When we allow ridicule to turn us from duty (for instance, from saying our prayers, or going to church, or refusing to join in bad or irreverent talk).

*What is it to truly renounce the world?*

To seek God's glory in preference to worldly pleasures or advantages.

*What besides?*

To look for the approval of our actions to God alone (Ps. lvi. 11).

*What besides?*

To choose as far as we can for our companions those only who "fear God and keep His commandments."

## § 2. *The Danger of Riches and Honours.*

*To what does our Lord compare the "cares and riches and pleasures" of the world?*

Luke viii. 14.

*Is it sinful to have riches and honours?*

No; riches and honours are not wrong in themselves.

*How, then, are we to regard them?*

We are to regard them as dangerous to the soul.

*Why are they dangerous?*

Because they tend to make us satisfied with this world.

*Why besides?*

Because they tend to puff us up with pride, and to make us think much of ourselves, and to become selfish.

*What does our Lord tell us will be His final judgment on those who hoard their money for themselves, and do not relieve the poor?*

Matt. xxv. 41 to end.

*Give examples of rich men overcoming the world.*

Dan. xii. 13; Dan. iii. 27, 30; Heb. xi. 8, 10; Heb. xi. 22; Luke xxiii. 50.

*Can a poor man be overcome by the world?*

Yes; if he allows his desire for riches, or the good opinion of worldly friends, to make him forget God.

### § 3. *Our Lord's Remedy for Worldliness.*

*For both poor and rich, what is the great remedy our Lord lays down against worldliness?*

Luke xii. 33.

*How much must we give to God?*

In proportion as God hath blessed us. (Under the old Law men gave one tenth of their income, just as they gave one-seventh of their time. Should Christians, bought with the precious Blood of Christ, give less?)

*What is the ordinary way which the Church has provided for exercising this duty?*

The offertory in divine service.

*Why is this the best way?*

Because giving is an act of worship which ought always to be made with prayer (Acts x. 4).

*What is it that makes our gifts acceptable?*

Being done for Christ's sake.

*What does God say of those who refuse to give Him a rightful share of their income?*

Mal. iii. 8.

*What does our Lord say about one who loves the world?*

Luke xii. 20.



*What does S. John say about one who loves the world?*  
1 John ii. 15.

*How are we to overcome the world?*  
1 John v. 5.

*If we believe in Jesus Christ heartily what will we do?*  
Col. iii. 2.

(Sexagesima is a Latin word which means Sixtieth  
It is now about sixty days before Easter.)

## QUINQUAGESIMA SUNDAY.

### RENOUNCING THE FLESH.

*First year*—Lecture, Matt. vi. 1-19; Text, Gal. vi. 7, 8.

*Second year*—Lecture, Gen. xxv. 27 to end; Text, Ps.  
li. 10.

*Third year*—Lecture, Mark ix. 14-30; Text, Rom. iii. 13.

### PORTION OF CHURCH CATECHISM.

*From "How many Sacraments" to the end.*

#### § 1. *Lusts of the Flesh.*

*What is the third thing you renounced in your baptism?*

*What are lusts?*

Desires.

*What do you mean by "the flesh"?*

I mean my sinful nature.

*Why is your sinful nature called "the flesh"?*

Because sin has so much to do with the body.

*Are all desires of the body sinful?*

No; our desires are only sinful when we gratify them contrary to God's law.

*Give some examples of natural or innocent desires.*

Hunger, thirst, and sleep.

*When do these become sinful?*

They become sinful when we eat or drink or sleep to excess.

*What do we call the sin of wasting our time in sleep or idleness?*

The sin of sloth.

*What do we call the sin of eating to excess?*

Gluttony.

*What is right—to live to eat or to eat to live?*

*What is the excessive use of strong drink?*

The sin of drunkenness.

*What is commonly the end of the drunkard and the glutton?*

Prov. xxiii. 21.

*How does Holy Scripture speak of drunkards especially?*

It classes drunkards with "idolaters," "adulterers," and "thieves," and warns us that such shall not "inherit the kingdom of God" (1 Cor. vi. 10).

*Are outward acts the only lusts of the flesh which we renounce?*

No; our Lord tells us that the inward thought of evil or the nuclean desiro are just as sinful as outward acts (Matt. v. 21, 22, 27, 28).

*How does S. Paul show this also?*

He classes such sins of thought as "lasciviousness," "hatred," "envyings," with "adultery" and "murder" (Gal. v. 19, 20, 21).

## § 2. *The Harvest of Death.*

*What does S. Peter say about "fleshly lusts"?*

1 Pet. ii. 11.

*What does he mean by this?*

He means that the lusts of the flesh crush out and at last destroy the life of our higher spiritual nature, so that we cease to have any desire for holy things.

*If we live after the flesh what must become of us?*

"Ye shall die," that is, die eternally (Rom. viii. 13). (Example of Dives, Luko xvi. 19.)

*If we sow to the flesh what harvest are we sure to reap?*

Gal. vi. 8.

*Is youth a time of special danger from the sinful lusts of the flesh?*

2 Tim. ii. 22.

*How can you flee the lusts of the flesh?*

By going out of the way of temptation, avoiding the occasions and the persons that would lead me into temptation.

§ 3. *Lent.*

*Is it an easy thing to overcome the lusts of the flesh?*

No; it is a most difficult thing, and one that requires constant and determined effort.

*Where does Holy Scripture teach us we must begin this effort?*

Prov. iv. 23.

*How does Holy Scripture teach us to regard all sinful lusts of the flesh.*

It teaches us to regard them as our deadly enemies.

*What remarkable language does it use in regard to them?*

It tells us we are to "mortify" or kill them, as we would a viper or a wild beast that sought our life (Col. iii. 5).

*Can we do this work in our own strength?*

No; we can only do it by "the grace of our Lord Jesus Christ" through the Holy Spirit.

*How do we obtain this needful grace or help?*

We obtain the grace of our Lord Jesus Christ by using the means of grace, especially earnest prayer, Confirmation, and the Holy Eucharist.

*What other special means must we use if we would hope for success?*

We must do as even such a great saint as S. Paul tells us he did, namely, subdue the body "and bring it into subjection" by self-denial and fasting (1 Cor. ix. 27).

*What great opportunity for self-denial and fasting does the Church afford us?*

Lent.

*When does Lent begin?*

On Ash-Wednesday.

*Why is it called Ash-Wednesday?*

From the custom of penitents in old time sprinkling ashes on their heads in sign of sorrow for sin.

*What other days of fasting and abstinence has the Church appointed?*

(See Table in Prayer-Book.)

*Does our Lord expect us to fast?*

Yes; He says "When ye fast," just as He says "When ye pray" (Matt. vi. 7, 16).

*Does fasting or abstinence consist in not eating certain kinds of food, such as flesh meat?*

No; it consists rather in denying our tastes, and going without things we like, and eating less.

*For what purpose are we to fast?*

That we may bring our bodies into subjection to our souls (1 Cor. ix. 27).

*Are children required to fast?*

Not from necessary food, but they can deny themselves in many ways for Christ's sake.

*Who is our great example of fasting?*

Matt. iv. 2.

*Did His Apostles and other holy men also set us an example of fasting?*

Acts x. 30; xiii. 2; xiv. 23; 2 Cor. xi. 27.

(Quinquagesima is a Latin word which means Fiftieth. It is now the fiftieth day before Easter.)

NOTE.—The Second and Third Promises in Baptism will be considered under "The Faith" and "The Ten Commandments."

## FIRST SUNDAY IN LENT.

THE CHRISTIAN RESOLVE, AND CONFIRMATION.

*First year*—Lection, Luke ii. 40 to end; Text, Luke ii. 49.

*Second year*—Lection, Gen. xxviii. 16 to end; Text, Ps. lxxi. 14.

*Third year*—Lection, Luke xiv. 25-34; Text, Phil. iv. 13.

PORTION OF CHURCH CATECHISM.

*From the beginning to "people of God."*

### § 1. "Yes, Verily."

*"Dost thou not think," etc.?*

"Yes, verily," etc.

*What is the meaning of "verily"?*

Truly, indeed.

*What then are you bound to believe?*

All the articles of the Christian faith.

*What are you bound to do?*

To renounce the devil, the world, and the flesh, and to keep God's holy will and commandments.

*Would you have been equally bound to believe and to do these things if no promises had been made for you or by you?*

Certainly; my duty would have been the same.

*Can you give any instance of this in ordinary matters?*

A child is bound to obey its parents, although it has made no promises to do so. A citizen is bound to obey the laws of his country although he has never taken any oath of allegiance.

*Why then must you believe and do as your sponsors promised for you?*

Simply because it is my duty.

*When you say the words "yes, verily; and by God's help so I will," what do you do?*

I openly take upon myself the vows made for me in baptism.

*If you are really in earnest what else do you do?*

I confess Christ before men.

*Into what state were you called when you were made a Christian child in baptism?*

A state of salvation.

*What is meant by a state of salvation?*

A state in which a person is saved, a state of safety.

*Because you are now in a state of salvation are you sure of being saved at the last?*

No; if I would be saved I must "continue in the same (state of salvation) unto my life's end."

*What figure have we in the Old Testament of the state of salvation?*

1 Pet. iii. 20, 21.

*Who does our Lord say will be saved at the last?*

Matt. x. 22.

## § 2. "By God's Help."

*Can you keep your promises and so "endure to the end" by your own power?*

No; without God's help I can do nothing good. I say, "By God's help, so I will."

*Through Whom must this help come?*

Through our Lord Jesus Christ, using the means of grace, prayer, the Sacraments, etc.

*How do you know this?*

Because our Lord has said, "Without Me ye can do nothing" (John xv. 5).

*Can you by His help believe and live as a Christian?*

Phil. iv. 13; Luke i. 6.

*Is there any holy ordinance in which you will specially renew your promises and seek God's help to perform them?*

Yes; in Confirmation.

*Is this ordinance called Confirmation because you then confirm your baptismal vows?*

No; because in that case I would say, "I am going to confirm." (In the first form of the present office the expression used in regard to the vows was "ratify and confess" instead of "ratify and confirm.")

*What do you say?*

"I am going to be confirmed."

*What is it to be confirmed?*

To be made strong or firm.

*Who is it that makes you firm or confirms you?*

God the Holy Ghost.

*What is the outward part or sign in Confirmation?*

The laying on of hands.

*By whom?*

By the Bishop.

### § 3. Confirmation an Ordinance of God.

*Is Confirmation only a form ordained by man?*

No; it is a holy ordinance ordained by God as a means of bestowing His Holy Spirit upon us.

*How do you know this?*

I know it because I find several accounts of Confirmation in the Holy Scriptures.

*Where is the first account of Confirmation?*

In Acts viii. 14-20, where we read that the Apostles S. Peter and S. John administered it.

*What does Holy Scripture tell us they did?*

They prayed and laid their hands on certain baptized persons.

*What are we told followed upon this?*

Verse 17.

*By whom had these persons been baptized?*

By Philip, one of the seven deacons (Acts vi. 5).

*Why, then, did not Philip confirm them?*

Because the power to confirm appears to have been given by God only to Apostles, that is, Bishops.

*When did the first recorded Confirmation service take place?*

A few months after our Lord's Ascension.

*Did Christ teach His Apostles just before He ascended what they should do in establishing His Church?*

Yes; it is specially told us that during the forty days between His Resurrection and Ascension. He gave His Apostles "commandments," and that He spake to them "of the things pertaining to the Kingdom of God," that is, the Church (Acts i. 2, 3).

*Is it likely that the Apostles would have set up a new ordinance as necessary for Christians unless it were one of Christ's "commandments"?*

No; it is very unlikely.

#### § 4. *What is Required for Confirmation.*

*What is required of persons to be confirmed?*

First they must be baptized.

*What baptized persons are confirmed?*

Those who can say the Creed, the Lord's Prayer, and the Ten Commandments, and who understand their Christian duty as it is taught them in the Church Catechism.

*Is it enough to have the mind prepared?*

No; the chief preparation must be that of the heart.

*How, then, must you come to Confirmation?*

I must come with humility, knowing how much I need God's help.

*How besides?*

I must have a sincere desire to receive what God offers me in that holy ordinance.

*What is that?*

His Holy Spirit.

*How, then, must you prepare for Confirmation?*

By earnest and constant prayer.

(Lent is a time of fasting and self-denial in preparation for Easter. It numbers forty days, not counting Sundays, which are always feasts. It is kept in remembrance of our Lord's fast of forty days in the wilderness. Lent is an old Saxon word and means spring-time. The first Sunday in Lent is also called Quadregesima or Fortieth.)

## SECOND SUNDAY IN LENT.

### CONFIRMATION (Continued).

*First year*—Lecture, Acts viii. 5-25; Text, Heb. vi. 1, 2.

*Second year*—Lecture, Judges vii. 1-9; Text, Ps. li. 12.

*Third year*—Lecture, Acts xix. 1-8; Text, Eph. iv. 30.

### PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

§ 1. *Confirmation Administered by S. Paul.*

*What is the first Confirmation service that we read of in the New Testament?*

Acts viii. 5-25.

*What Apostles administer Confirmation here?*

*Do we find any other Apostle confirming?*

Acts xix. 1-8.

*Upon whom do we read that he laid his hands?*

*Before confirming them, what did the Apostle first do?*

*How does S. Paul speak here of Confirmation?*

He speaks of it as the receiving of the Holy Ghost:

"Have ye received the Holy Ghost?"

*Was any outward sign given that these persons did receive the Holy Ghost in Confirmation?*

Yes; "they spake with tongues," that is, in languages which they had not learned.

*For what two purposes does it seem evident that this gift was bestowed on them?*

1st, As a witness at the beginning that the Holy Ghost was indeed given in Confirmation, and 2d, that these persons might be the means of making known the Gospel to the people of many "tongues," gathered in such a great capital as Ephesus.



*Into how many classes may the gifts of the Holy Spirit be divided?*

Into two classes, extraordinary gifts and ordinary gifts.

*What are those which we call extraordinary?*

Such gifts as the power to work miracles, or to speak foreign tongues without learning them.

*What are some of His ordinary gifts?*

(Gal. v. 22, 23.)

*What is chief of all?*

1 Cor. xii. 1, 31; xiii.

*Of what use are extraordinary gifts?*

They are helpful to others in causing them to believe.

*What are the only gifts that help the person who receives them?*

The ordinary gifts; those which enable him to live a holy life.

*Which then are the most important?*

The ordinary gifts, by far. We may be saved without miracles, but we cannot be saved without faith and love.

*Are the extraordinary gifts bestowed now in Confirmation?*

*Why then are persons still confirmed?*

That they may receive the ordinary gifts which are always necessary.

*What special gifts does the Bishop pray for in the Confirmation service?*

The "sevenfold gifts." "The manifold gifts of grace," wisdom and understanding, counsel and ghostly strength, knowledge and true godliness, and holy fear. (See also Is. xi. 2; Zech. iv. 2; Rev. i. 4; iii. 1; v. 6.)

## § 2. Confirmation, a Principle or Foundation Truth of Christ's Doctrine.

*Is Confirmation declared in Holy Scripture to be an ordinance of Christ meant for all believers?*

Yes; this is plainly taught in Heb. vi. 1, 2.

*What does the Apostle mean there by "principles of the doctrine of Christ"?*

The first things of the Christian religion; the first and simplest truths of Christ's teaching (as the principles of geography or grammar or arithmetic).

*What other figure does he employ concerning these first truths?*

He calls them "foundation" truths, that is, truths upon which, as upon the lowest stones of a house, all the rest is built.

*How many of these "principles" or "foundation" truths does he name?*

*What are they?*

*For whom is this "laying on of hands" meant?*

It is evidently meant for all.

*How do you know this?*

Because the Apostle is speaking of "foundation" truths which concern everyone.

*Explain this further.*

No one denies that all must repent, all must have faith, all be baptized, all must have their part in the Resurrection and the Judgment.

*What follows from this?*

It follows that if the five other "principles" are for all, "the laying on of hands" must also be for all.

*What then must this laying on of hands mean?*

It must mean that which we saw S. Peter, S. John, and S. Paul giving in Samaria and in Ephesus.

*To whom did they give it?*

Apparently to all baptized Christians.

*Is there any other laying on of hands known in the Christian Church as an ordinance of Christ?*

Yes; laying on of hands in the ordination of Bishops, Priests, and Deacons.

*Could this be the laying on of hands meant by S. Paul in this passage?*

It could not.

*Why?*

Because ordination is only given to a few Christians, who are thus consecrated to the ministry, whereas that mentioned by S. Paul in Heb. vi. is for all Christians.

*What follows?*

It follows that this laying on of hands must mean that ordinance which we know to have existed in the Church everywhere from the beginning, and which is commonly called Confirmation.

*By what other names does Confirmation seem to be called in the New Testament?*

"The anointing," and "the seal" as sealing or confirming the grace of Baptism (2 Cor. i. 21, 22; Eph. i. 13; iv. 30; 1 John ii. 20, 27).

[On the use of the word "baptisms" in Heb. vi. 2. instead of "baptism," it is to be remembered that this epistle is addressed to Hebrews, that is, to Jewish Christians who were accustomed to several kinds of baptism, as the baptism of proselytes and that practised by John the Baptist. They needed, therefore, to be taught the difference between these merely ceremonial washings of the body and that "one baptism," or sacramental washing, which applied the power of Christ's Blood to the soul. As a practical illustration of this, see Acts xix. 4, 5.]

### § 3. Preparation for Confirmation.

*Judging by the teaching of Holy Scripture, what is the chief thing we are to think of in coming to Confirmation—what we do, or what God does for us?*

What God does for us. (It is not that we confirm our vows, but that God confirms us.)

*What does God do for us in this holy ordinance?*

He gives us His Holy Spirit.

*Does God give His Holy Spirit only in Confirmation?*

No; our Lord tells us He will give His Holy Spirit in answer to prayer (Luke xi. 13), and it is by the Holy Spirit we are baptized into the Church (1 Cor. xii. 13).

*What then is the purpose of Confirmation?*

Holy Scripture plainly teaches us that it is an ordinance of Christ whereby in a special way our prayers for the Holy Spirit are to be answered.

*Have we any right to expect the grace of the Holy Spirit if we refuse Confirmation?*

No; for in such a case we should be disobeying God and despising His ordinance.

*Is there any special fitness in our receiving the renewed gift of the Holy Ghost at the time when most persons are confirmed?*

Yes; because it is a time when temptations are increasing about us, and we need more grace to overcome them.

*What then are we to expect in coming to Confirmation?*

We are to expect that God will do to us as He did to the early Christians in Samaria and Ephesus, upon whom the Apostles laid their hands.

*What is that?*

That He will give us the "manifold grace" of His Holy Spirit to supply our many needs, and to strengthen us against the attacks of the world, the flesh and the devil.

*Are we to expect Confirmation to work in us any sudden change?*

No; the change must depend on our use of God's gift afterwards (Phil. ii. 12, 13).

*Can we expect God's blessing in Confirmation if we stop there and fail to become regular communicants?*

No; we are bidden to "quench not the Spirit" whereby we are "sealed," and we are in danger of quenching His grace if we slight or neglect that holy Sacrament.

*Can we say that we are fit to come to Confirmation, and yet not fit to come to Holy Communion?*

No; that would be to say we are fit to receive God the Holy Ghost into our hearts, but not fit to receive God the Son. If we are not prepared for Holy Communion, we are not prepared for Confirmation.

*If we have a right faith in God's promised gift in Confirmation, what will we do?*

We will prepare for it with very great care, examining our life, confessing our sins, and praying God to make us fitting temples for His Holy Spirit.

## PRAYERS TO BE USED BEFORE CONFIRMATION.

**I** YIELD Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate me in baptism with Thy Holy Spirit, to receive me for Thine own child by adoption, and to incorporate me into Thy Holy Church. Help me, I humbly beseech Thee, now that I am preparing to draw near to Thee in Confirmation. For the merits of Thy dear Son cleanse me from all the sins and offences of my life past, and give me a true sorrow for them. Teach me to know how sinful and weak I am, and grant that when the hands of Thy servant, the Bishop, are laid upon me, I may indeed be confirmed and strengthened with Thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill me, O Lord, with the spirit of Thy holy fear, now and forever. Amen.

**O** GOD, by Whose merciful Providence the Holy Church continueth to observe the laying on of hands, we beseech Thee to be with Thy servant, our Bishop, when, after the example of Thy Holy Apostles, he shall administer in this place the Holy Rite of Confirmation. Grant me, I beseech Thee, Thy Heavenly grace, that I may partake of it with an undefiled body, a watchful mind, and a pure heart; that being strengthened with might by Thy Spirit in the inner man, I may never be ashamed to confess the faith of Christ crucified, but manfully fight under His banner against sin, the world, and the devil, and continue His faithful soldier unto my life's end; through the same Jesus Christ our Lord. Amen. (Altered and adapted from a prayer by Bishop G. W. Doane).

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**THIRD SUNDAY IN LENT.**
**THE CHRISTIAN FAITH.**

*First year*—Lection, Mark viii. 27 to end; Text, Mark viii. 38.

*Second year*—Lection, 1 Sam. xvii. 32-52; Text, 1 Sam. xvii. 45.

*Third year*—Lection, John iii. 14-22; Text, John iii. 16.

**PORTION OF CHURCH CATECHISM.**

*From "What dost thou chiefly" to "please God to call me."*

**§ 1. Necessity of a Right Belief.**

*What was the second thing promised in your name at your baptism?*

*Is this belief required in the Ten Commandments?*

Yes; the first requires us to believe in the one true God, which we can only do by believing in Him as Christ has revealed Him (Luke x. 22).

*Is a right faith or belief a very important thing?*

Mark xvi. 16.

*Why is a right belief so important?*

Because our Lord tells us it is.

*Can you give another reason?*

Because the man who does not believe aright can not live aright.

(The man who puts "nots" into the Creed is sure to take "nots" out of the Ten Commandments.)

*Can you give an illustration from common things of the importance of a right belief?*

A man takes a train going north sincerely believing it is going south. A family eats toastools sincerely believing they are mushrooms.

## § 2. Necessity of a Whole Belief.

*Is it enough to pick out certain things in the Bible for ourselves and make them our Creed?*

No; we could not of ourselves tell what was most important.

*Is it enough to pick out certain articles of the Creed, as "I believe in God the Father," and reject certain others, as "I believe in the Holy Catholic Church"?*

No; we must "believe all the articles."

*What are "articles"?*

Separate clauses.

*What does Holy Scripture call the sin of picking and choosing one's own Creed?*

Heresy (literally, a choosing; 1 Cor. xi. 19; Gal. v. 20).

*Does the Church teach us to pray against this sin?*

Yes; in the Litany we pray God to deliver us from it as from a great evil.

*What is all that the Church requires her members to believe as necessary to salvation?*

The Creed only.

*Does she not require belief also in certain Articles of Religion as such?*

No; the greater part of such Articles are only meant

to express opinions on matters of controversy. They are articles of religion and of peace, not articles of faith.

*What then alone does the Church account as heresy?*

That alone is heresy which contradicts some article of the Faith as contained in the Creed.

*In what forms do we possess the Creed?*

We possess it in three forms, the Apostles', the Nicene, and the Athanasian.

*When was the Nicene Creed composed?*

At the Council of Nice in A.D. 325. It was completed at the Second General Council (Constantinople I.) in A.D. 381.

*Does the Nicene or the Athanasian Creed contain anything different from the Apostles' Creed?*

No; they are merely an enlargement or explanation of that Creed as it had always been held in the Church.

*Why was this enlargement necessary?*

Because some heretics had tried to put a new meaning on certain articles of the older Creed.

*What is the simplest form of the Creed?*

Acts viii. 37.

*Does this mean as much as the Apostles' or Nicene or Athanasian Creed?*

Yes; because if we believe in Jesus Christ aright we must believe in all that He taught and did and ordained.

### § 3. *The Creed and the Scriptures.*

*From whom do we get the Creed?*

From the Church.

*From whom do we get the Bible?*

From the Church.

*What then is the Creed?*

It is the sum and substance of the Bible in a very few words easily remembered.

*What other explanation can you give of its relation to the Bible?*

It is the outline map of the Bible, giving every part its due "proportion" in miniature (Rom. xii. 6).

*Has the Church always taught the Gospel in this way?*

Yes; from the very beginning she has had a "form of sound words," which she has required her children to "hold fast" (2 Tim. i. 13).

*Was this a necessity?*

Yes; because for the first seventy years of the Church's history the New Testament was not fully written: and for 1,400 years, that is, until the invention of printing, it was impossible to put the Scriptures into the hands of all.

*When the Apostles preached the Gospel what were the chief things they spoke of?*

The things contained in the Creed, namely, the Life, Death, Resurrection and Ascension of Jesus Christ (Acts ii. 22-34; iii. 12-16; xvii. 18; 1 Cor. xv. 1-8; Rom. i. 1-5).

*What then is the purpose for which Scripture was written?*

To prove "the certainty of those things wheroin" Christians had been already "instructed" by the Creed (Luke i. 4).

*Why does the Church now order the constant recitation of the Creed in her public services?*

Because such recitation is a declaration of the whole Gospel, and thus guards the people against heresy and unbelief.

*In what other way does the Church preach the Gospel as taught in the Creed?*

By her system of festivals and fasts called the Christian Year, wherein the great truths of the Creed are specially brought to mind on certain days.

*What is this summary of necessary things called in Holy Scripture?*

"The Faith" (Eph. iv. 5, 13; Jude 3).

*What is the difference between Faith and the Faith?*

Faith is the power by which we believe, and the

Faith is the truth which God gives us to believe.

§ 4. "With all Thine Heart."

*Is it enough merely to say the articles of the Faith?*

No; we must believe them with all our hearts.



*Would it be enough to believe the Faith in our hearts without openly confessing it?*

No; we must confess it.

*Where in Scripture do you find that God requires you to acknowledge the Faith publicly?*

Rom. x. 9.

*Where besides?*

Heb. x. 23.

*What does our Lord say of him who is ashamed to confess Him before men?*

Mark viii. 38.

*What besides must we do?*

We must "earnestly contend for the faith which was once (for all) delivered unto the saints" (Jude 3).

*What besides?*

Jas. ii. 17.

### § 5. *Martyrs and Confessors.*

*What were those called who in old times suffered for their faith?*

Confessors.

*What were they called who chose to die rather than deny their faith?*

Martyrs.

*Give some instances of martyrs mentioned in Holy Scripture.*

Acts xxii. 20; Rev. vi. 9.

*What is the meaning of martyr?*

A witness.

*Why was one who died for the faith called a witness?*

Because his death was a proof of his sincerity in believing the faith and so a witness to its truth.

*How can we imitate the martyrs in days like these when no persecution is brought against us?*

We can live for the faith.

*Can we believe to the saving of our souls without God's help?*

No; faith is the gift of God, which must be sought by prayer (Eph. ii. 8; Phil. i. 29).

*Give some Scripture examples of prayer for faith.*

Mark ix. 14; Luke xvii. 5.

## THE CREED OF S. ATHANASIUS.

[The beautiful dogmatic Hymn, which is "commonly called The Creed of S. Athanasius," was named after that great defender of the faith (died A.D. 373), and containing an accurate statement of what he and the true Catholics of his day believed. But it was most likely composed by Hilary, who became Bishop of Arles in the year 429; or else by Victricius, Bishop of Rouen in 401. It was probably intended to meet the spread of Arianism in the French Church.

The title, "Quicumque Vult," is Latin for the first two words, "Whosoever will."

The first two verses and the last are not, strictly speaking, part of the Hymn, or at least are not part of the Faith which the Hymn contains. They form a kind of preface and conclusion to the Creed proper.

Of this, Part I. declares the Catholic doctrine of the Trinity, and Part II. the Catholic doctrine of the Incarnation.

The words, "Whosoever will be saved," mean "Whosoever willeth (that is, desireth) to be saved." Neither they nor the words in the second verse pronounce judgment upon any who have not the opportunity of knowing the truth. In fact, they express no more than our Lord's own words, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi. 16). Moreover, it is very certain that they who live holy lives, and who, through no fault of their own, do not while on earth "hold the Catholick faith," will have it made clear to them, and will hold it in Paradise ere the fulness of salvation is reached in the "life everlasting" of Heaven.]

## QUICUNQUE VULT.

Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith except everyone do keep whole and undefiled: without doubt he shall perish everlastingly.

1. And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord.

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another.

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

2. Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man.

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting.

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man; yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven; he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith, which except a man believe faithfully, he cannot be saved.

Glory be to the Father, etc.

**FOURTH SUNDAY IN LENT.****GOD THE FATHER ALMIGHTY.**

*First year*—Lection John xiv. 1-15; Text, John xiv. 6.  
*Second year*—Lection, Gen. i. und ii. to 4; Text, Ex. iii. 14.

*Third year*—Lection, Heb. i.; Text, John xiv. 9.

## PORTION OF CHURCH CATECHISM.

From "My good child," to "Amen, so be it."

§ 1. *God the Father.*

*In Whom do we first declare our belief in the Creed?*

*Whom is God the Father of?*

He is first and from all eternity the Father of His only begotten Son, Jesus Christ.

*How is God the Father of His Son, Jesus Christ?*

He is His Father by nature.

*What does that mean?*

It means that the Father and the Son have the same nature; both are God.

*Did God the Father exist from all eternity by Himself alone?*

No; from all eternity He has had a Son as the object of His love, His "beloved Son," Jesus Christ.

*Whom besides is God the Father of?*

He is the Father of angels and men.

*Have angels and men existed from all eternity?*

No; God made them.

*How, then, is God the Father of angels and men?*

By Creation.

*Whom besides is God the Father of?*

He is in a special and peculiar way the Father of Christians: "Our Father."

*How does He become our Father?*

Gal. iii. 26, 27.

§ 2. *Almighty.*

*What next do we believe concerning God?*

*What is meant by this?*

That He is able to do all things.

*In what way has God shown us that He is Almighty?*

By making heaven and earth.

*How did God make heaven and earth?*

By creating them out of nothing.

*Have heaven and earth not existed always?*

No; God made them.

*How then should this earth with all its wonders and beauty appear to us?*

It should appear to us as a standing miracle, and a perpetual witness of God's Almighty power!

*What does the Nicene Creed add to this article of the Apostles' Creed.*

*What is meant here by "things invisible"?*

Things unseen, as the angels, and the heavenly or supernatural world.

*Does the Christian faith oblige us to believe that God made the visible things of the world in any particular way or within any particular number of years?*

No; all that Scripture or the Creed requires us to believe is that God made all things. *How* He made them the Christian faith does not tell. (God's *methods* of creation—whether by "development" or otherwise, whether He took millions of years to bring the world to its present condition or only took a short time—all this is left undecided by Holy Scripture. Such questions are to be settled, so far as it is possible to settle them, by the reverent investigations of men who make them their special study.)

*What then alone does the Christian faith require of us?*

It only requires us to believe that in whatever way the earth reached its present condition, its origin and its development, at every stage, were under the direct power of Almighty God.

*How besides does God exercise His Almighty power?*

By His providence; He preserves all things which He has made at every moment, and He watches over all His creatures.

*Who teaches us this?*

Matt. vi. 25 to end; John. v. 17.

*Could anything continue to exist unless God kept it in life?*

Acts xvii. 28.

*How then must we regard God's continual preservation of all things?*

We must regard it as an act of perpetual creation.

*How besides is God Almighty?*

By seeing and knowing all things. God sees my secret actions; God hears all my words; God knows all my thoughts (Ps. cxxxix.).

### § 3. *The Father and the Son.*

*Did God the Father make heaven and earth directly?*

No; He made all things by His Son.

*What proof have we of this in Scripture?*

John i. 1, 3.

*How alone can we know God to be our Father?*

Only by His Son.

*Did the Israelites know God by the name of Father?*

No; they knew Him only by the name of Jehovah, that is, the self-existent One; "I am that I am" (Ex. iii. 13-16; vi. 3).

*In what words does our Lord teach us that it is only by Himself that we can know His Father?*

Matt. xi. 27.

*Do Mohometans or Deists, who deny that Jesus Christ is God's only Son, believe in God the Father?*

No; the God in whom they believe has no Son.

*Who alone, then, can believe in God the Father?*

Christians.

*Can we come to God the Father directly, as for instance, in nature and apart from His Church and Sacraments?*

John xiv. 6.

*Can we have God for our Father and yet not believe in His Son Jesus Christ?*

1 John ii. 23.

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*If, then, we would have God for our Father, what must we do?*

John v. 23; xvi. 23.

(This Sunday is sometimes called Mid-Lent Sunday, also Refreshment Sunday, on account of the Gospel for the day.)

**FIFTH SUNDAY IN LENT.**

**JESUS CHRIST, HIS ONLY SON, OUR LORD.**

*First year*—Lection, Luke xx. 9-17; Text, Matt. i. 21.

*Second year*—Lection, Gen. xxxvii. 1-23; Text, Is. xxxv.

4.

*Third year*—Lection, Luke xv. 1-8; Text, Acts iv. 12.

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" to the end.

§ 1. *The Name of Jesus.*

*In whom do you believe besides God the Father?*

*What is our Lord's name?*

(See lesson for First Sunday in Advent, § 2.)

*When was this name given to Him?*

Luke ii. 21.

*By whose command was it given?*

Luke i. 26-32.

*What is the meaning of Jesus?*

Saviour, or Jehovah shall save.

*What reason did the archangel give for this name?*

Matt. i. 21.

*What name in the Old Testament is the same as Jesus?*

Joshua (Heb. iv. 8).

*Who was Joshua?*

The great captain of the Israelites who led them into the promised land (Josh. i. 1-12).

*In what respect then is Joshua a type of the Lord Jesus?*

In being the Saviour Who conquers our enemies, and leads us into our promised land in Heaven.



*Will Jesus save us in our sins?*

No; He will only save us *from* them.

*How does He save us?*

He saves us from the guilt of our sins by dying for us on the cross.

*How does He save us from the power of our sins?*

By *giving* us power to put away our sins and to live holy and pure lives (Rom. v. 10).

*Give some instances of this.*

He makes the drunkard sober, the thief honest, etc.

*How besides will Christ save us?*

He will save us from eternal punishment hereafter, and will bring us in body and soul to Heaven.

*Is the name of Jesus, then, a name of great honour?*

Phil. ii. 9; Acts iv. 12.

*How then should we honour that holy name?*

Inwardly, by ever pleading this name in our prayers.

*How besides?*

Outwardly, by some sign of reverence, as bowing the head or knee when we use it or hear it used.

*What does the Apostle say?*

Phil. ii. 10.

*Why do we bow our heads at the name of Jesus and not at the word Christ?*

Because it is the name by which He humbled Himself to become man, the name therefore by which He is in greatest danger of being dishonoured.

## § 2. *God's Only Son.*

*Why is the Lord Jesus called the only Son of God?*

Because no man or angel is a Son of God such as He is.

*How are we the sons of God?*

By adoption; we are taken into a family to which we did not at one time belong.

*How is our Lord the Son of God?*

He is God's Son by nature.

*How is that?*

As a man is the actual son of his father.

*Was there ever a time when there was no Son of God?*

John i. 1.

*Whom does S. John mean by "the Word"?*

Our Lord Jesus Christ (John i. 14).

*What is meant by "the beginning"?*

"Before all worlds" (Nicene creed); from all eternity.

*Why then is our Lord called the Only begotten Son?*

To distinguish Him from us Christians who are only adopted sons of God and not sons by nature.

*If our Lord is in this highest sense the Son of God, what must He be besides?*

He must Himself be God.

*Why?*

Because a son has always the same nature as his father. If the father is man, the son also must be man. If the Father is God, the Son also must be God.

*How is this expressed in the Nicene Creed?*

"Being of one substance with the Father."

*Does our Lord ever claim this?*

John x. 30.

### § 3. Our Lord.

*What besides do we confess concerning Jesus Christ?*

That He is our Lord.

*What is meant by Lord?*

Jehovah, God.

*How does the Nicene Creed declare the true Godhead of the Lord Jesus?*

*Why is the Nicene Creed so much fuller than that of the Apostles?*

Because it was prepared against the error of those who denied that Jesus was truly God.

*What is the meaning of "Very God"?*

True God; God indeed.

*Is this anywhere said in Scripture of Christ?*

1 John v. 20.

*Do we merely confess that Jesus Christ is Lord or God?*

No; we confess that He is "our Lord."

*What do we mean by that?*

That He is our Divine Master and King.

*Has Christ called Himself our Lord?*

John xiii. 13.

*In what other words does He teach us this?*

Matt. xxiii. 8.

*If Jesus is our Divine Lord and Master what must we do?*

We must obey His every word and wish.

*How does He warn us against taking His name on our lips and yet not obeying Him in our lives?*

Luke vi. 46.

[This Sunday is also called Passion Sunday, because our Lord now begins "to go up" to Jerusalem and to enter the dark shadow of His Suffering or Passion (Luke xviii. 31).]

### THE SUNDAY NEXT BEFORE EASTER.

SUFFERED UNDER PONTIUS PILATE, WAS  
CRUCIFIED.

*First year*—Lecture, Mark xv. 1-40; Text, John x. 11.

*Second year*—Lecture, Gen. xxxvii. 23 to end; Text, Is. liii. 5.

*Third year*—Lecture, Luke xxiii. 1-48; Text, John i. 29.

PORTION OF CHURCH CATECHISM.

*From the beginning to "people of God."*

#### § 1. *Our Lord's Passion.*

*What is the meaning of Passion as applied to our Lord?*

Suffering. It has the same root meaning as "patience."

*What was our Lord called in prophecy on account of His sufferings?*

Is. liii. 3.

*When did His sufferings begin?*

As soon as He was born into the world.

*How did He suffer at His birth?*

He was born in an outhouse or stable, and was laid in a manger.

*How was our Lord employed in His youth?*

Probably as a village carpenter (Mark vi. 3).

*What was His lot in life?*

One of poverty.

*How old was our Lord when He entered upon His ministry?*

Luke iii. 23.

*What suffering did our Lord endure at the beginning of His ministry?*

Matt. iv. 1-12.

*How was He afterwards received at His old home in Nazareth?*

Luke iv. 29.

*What did He say of Himself while He went about Galilee?*

Matt. viii. 20.

*To what was He always looking forward with deep solemnity?*

To the cup which was to be given Him by the Father at last.

*What was that cup?*

His agony and death.

*What did He say of Himself in the garden?*

Matt. xxvi. 38.

*What was the terrible sign of His sufferings there?*

Luke xxii. 44.

*What did He suffer from one of His Apostles?*

Matt. xxvi. 1, 15, 16.

*What did He suffer from another of His Apostles?*

Mark xiv. 66 to end.

*What did He suffer from all His Apostles?*

Mark xiv. 50.

*To what special sufferings of our Lord are our minds directed in the Creed?*

*Who was Pontius Pilate?*

Governor of Judæa under the Roman Emperor Tiberius.

*What was the first indignity which our Lord endured from His accusers?*

Matt. xxvi. 55.

*Before whom was He first taken?*

John xviii. 13.

*To whom did Annas send Him?*

John xviii. 24.

(Annas seems to have been the lawful high priest, though the Romans had displaced him in favour of his son-in-law Caiaphas.)

*What insults did He suffer in the hall of Caiaphas?*

John xviii. 22; Matt. xxvi. 67, 68.

*Before whom was He now taken?*

John xviii. 28, 29.

*Why did not the high priest condemn Him?*

John xviii. 31.

*To whom did Pilate send Him?*

To Herod, the Governor of Galilee, the son of Herod the Great (Luke xxiii. 7).

*What did He suffer before Herod?*

Luke xxiii. 11.

*To whom was He sent finally?*

Back to Pilate.

*What did He suffer by command of Pilate?*

John xix. 1.

*What did He suffer from the soldiers?*

John xix. 2, 3.

## § 2. *The Crucifixion.*

*What was the final suffering of Jesus?*

"They crucified Him," nailed Him to two crossed pieces of timber with nails driven through His hands and feet.

*Was this meant to be a most painful punishment?*

Yes; the most painful that could well be invented.

*Was this pain the chief part of what our Lord suffered on the cross?*

No; His soul suffered much more.

*What words of His on the cross told the anguish of His soul?*

Ps. xxii. 1; Matt. xxvii. 46.

*What words told the anguish of His body?*

John xix. 28.

*What words told His feelings towards those who crucified Him?*

Luke xxiii. 34.

*What words told His mercy towards the penitent thief who was crucified with Him?*

Luke xxiii. 43.

*What words told His tenderness towards His friends?*

John xix. 26, 27.

*What words told the end of all His sufferings?*

John xix. 30.

*What was the last of His "seven words" from the cross? Luke xxiii. 46.*

*Has anyone ever suffered such scorn and agony?*

No; for no one ever deserved such honour.

*Has anyone ever suffered such ingratitude?*

No; for no one ever showed such love.

*Were our Lord's sufferings and death endured willingly?*

Yes; He was a "willing sacrifice"; He could have escaped if He had chosen (John x. 17, 18).

### § 3. *Types and Prophecies.*

*Were our Lord's sufferings under Pilate foretold?*

Yes; even in many minute particulars they were foretold many hundred years before.

*By whom especially were His sufferings foretold?*

By David in Ps. xxii.; by Isaiah, l. and liii.; and by Daniel, ix. 26.

*What kind of death is described in Ps. xxii.?*

A death by crucifixion.

*How do we know this?*

Because the "bones out of joint," the "tongue cleaving to the gums" in thirst, the "piercing" of the "hands and feet," besides other particulars, can only be endured together in crucifixion.

*What is there remarkable in a prophecy by David concerning crucifixion?*

That it should describe minutely a method of punishment with which He was not familiar.

*By what nation only was crucifixion practised?*

By the Romans, who in the time of Christ had alone the power to put any one to death in Palestine.

*What then does all this show?*

It shows that David could not have foreseen this by his own power, and that he must have been taught it by the Holy Ghost.

*What incidents of Christ's Passion were foretold by Isaiah?*

The scourging, buffeting, spitting, and His meekness and silence under it, are all foretold (Is. l. 6; liii.).

*What ancient type was alone capable of being fulfilled in the "lifting up" of our Lord, that is, on a cross?*

John iii. 14; Num. xxi. 9.

#### § 4. *The Purpose of Christ's Death.*

*What was the chief purpose of Christ's death as taught us by our Lord Himself?*

Matt. xxvi. 28.

*What did Isaiah write concerning His sufferings and death?*

Is. liii. 5.

*Was there any other purpose for which He could suffer?*

No; for He had never sinned, and was the beloved Son of God.

*How is this purpose described in Holy Scripture?*

It is described as a sacrifice or atonement (Rom. iii. 25; 1 John ii. 2).

*What are some of the great types of our Lord's sacrificial death?*

Ex. xii. 3-14; Num. xxviii. 3; Lev. xvi. 15.

*Was there any real remission of sins through such sacrifices?*

Heb. x. 4.

*What, then, was the use of these sacrifices?*

They kept alive man's need of pardon, and they pointed to the one true sacrifice for the sins of the world, Jesus, "the Lamb of God" (John i. 29).

*In what way did Christ have so much power to obtain our pardon?*

Because He was both God and Man in one, and so it could be said that it was "God," who purchased us "with His own blood" (Acts xx. 28).

*Can we understand why Christ's sufferings should have been necessary to atone for sin and obtain God's pardon?*

No; it is a great mystery, just as the existence of sin is a mystery.

*The necessity being granted, what at least can we understand about it?*

We can understand the Father's wonderful love in sparing not His own beloved Son for our sakes: and we can understand the wonderful love of Jesus in freely laying down His life for us (Rom. viii. 32; John x. 15, 18).

*How must we show our gratitude for such love?*

By loving Him who died for us.

*How must we show this love?*

John xiv. 15.

*What commandment especially are we bound to keep in commemoration of His death?*

Luke xxii. 19.

### THE DAYS OF HOLY WEEK.

This week is called Holy Week because it is the week of our Lord's great suffering and death. It should be kept with quietness and much prayer.

**SUNDAY.**—This day is commonly called Palm Sunday, because it was on it that our Lord made His triumphal entry into Jerusalem, and the people strewed branches of palm trees in His way (John xii. 12-20).

**MONDAY.**—Jesus curses the barren fig-tree; drives the buyers and sellers out of the Temple. The Chief Priests and Scribes take counsel against Him (Mark xi. 12-20).

**TUESDAY.**—Jesus teaches in the Temple; answers the questions of His enemies; speaks many parables; denounces woe on the Scribes and Pharisees; foretells the destruction of Jerusalem (Mark xi. 20 to end, xii. xiii.).

**WEDNESDAY.**—Jesus foretells His betrayal. The Chief Priests agree with Judas for thirty pieces of silver (Luke xxii. 1-7).

**MAUNDY-THURSDAY.**—The Last Supper. Jesus washes the Disciples' feet; gives the soap to Judas, and warns Peter. He institutes the Sacrament of the Holy Communion (Matt. xxvi. 17-31). He comforts the Disciples, promising the Holy Ghost. He prays to His Father (John xiv.-xvii.). In the Garden of Gethsemane He is in an agony; His bloody sweat. Judas betrays Him with a kiss. He is taken; forsaken by all the Disciples; led before the High Priest; denied by Peter; condemned to death (Matt. xxvi. 48 to end).

This day is called Maundy-Thursday because our Lord then gave His great mandates or commandments that His Disciples should love one another as He had loved them, and that they should "do this" (that is, celebrate the Holy Eucharist) in remembrance of Him (John xiii. 34 and Luke xxii. 19).

**GOOD FRIDAY.**—(6 A.M.)—Jesus is brought before Pilate and examined; sent to Herod, mocked, arrayed in a "gorgeous" or shining robe and sent back to Pilate (Luke xxiii. 11); Barabbas is preferred before Him. The scourging; the purple or "scarlet" robe; the crown of thorns; the reed; the spitting, smiting, and mockery. He is given over to death, and led to crucifixion bearing the cross (Matt. xxvii. 1-34).



(9 A.M.)—Jesus is crucified between two thieves. The soldiers part His garments and cast lots. He is reviled. The penitent thief. The seven sayings on the cross. They give Him vinegar and gall.

(12 noon.)—The sun is darkened.

(3 P.M.)—Jesus dies. The veil of the Temple is rent in twain. The graves are opened. His side is pierced. Blood and water flow from it (Luke xxiii. 33-50; John xix. 31-38).

Joseph and Nicodemus take His body from the cross, and lay it in a new tomb (Matt. xxvii. 57-61).

SATURDAY—EASTER-EVEN.—The rest of the Sabbath; the guard of soldiers; the Lord's body lies in the sepulchre; His soul is with the departed (Luke xxiii. 50 to end; 1 Peter iii. 18, 19).

Thus the Church would have us follow Him day by day throughout this Holy Week, that being made like Him in life we may also be "buried with Him; and that through the grave and gate of death, we may pass to our joyful resurrection" (Collect for Easter-Even).

### EASTER-DAY.

THE THIRD DAY HE ROSE FROM THE DEAD.

*First year*—Lection, John xx. 1-19; Text, 1 Cor. xv. 20, 21.

*Second year*—Lection, Ex. xii. 1-15; Text, Ps. cxviii. 23, 24.

*Third year*—Lection, Mark xvi. 1-15; Text, John xi. 25.

#### § 1. *Our Lord's Resurrection.*

*What do you profess that you believe concerning the Lord Jesus, after His burial and descent into hell?*

*How is this expressed in the Nicene creed?*

*What particular passage had foretold His resurrection?*  
Ps. xvi. 11.

*What promise had Christ given concerning Himself?*  
Mark ix. 31.

*What had He promised just before His agony?*  
Matt. xxvi. 32.

*At what time in the day did our Lord arise?*  
Mark xvi. 2, 9.

*Who first found the stone rolled away and the sepulchre empty?*

Mark xvi. 1-5.

*To whom did our Lord first show Himself?*

Mark xvi. 9.

*How many times did He appear to His disciples after His Resurrection?*

About eleven appearances are recorded (Mark xvi. 9; John xx. 14, 20, 26; xxi. 1, 2; Matt. xxviii. 9, 16; Luke xxiv. 31 to end; 1 Cor. xv. 6, 7).

*Did the Lord Jesus show Himself to all the people?*

Acts x. 41.

*What was the chief fact to which the Apostles were chosen to bear witness?*

Jo'in xv. 27; Acts i. 22.

*Why was it necessary to have "chosen witnesses" of His Resurrection?*

Because only those who knew Him well in life could be sure that the person Who rose was the same person Who died.

*What other reason can you give?*

Because it was necessary to have witnesses in whose character we could have entire confidence.

## § 2. Easter.

*On what day of the year did our Lord rise from the dead?*

*How long has the feast of Easter been kept in the Church?*

Probably from the very beginning (1 Cor. v. 7, 8).

*On what day of the week did our Lord rise?*

On the first day, that is, the Lord's Day or Sunday, which is therefore a weekly Easter.

*Why has the Church always kept Easter Day?*

In order that it might bear continual witness to our Lord's Resurrection.

*How does it bear witness that Christ rose from the dead?*

Because it has been kept by the whole Church from the beginning, and if Christ had not really risen it would have been impossible to persuade men to keep it.

*Is there anything like this in civil affairs?*

Yes; if the Queen of England had not come to the throne on June 20th, 1837, or if no Declaration

of Independence had been signed by the representatives of the American Colonies on July 4th, 1776, it would have been impossible to persuade Englishmen and Americans all over the world to keep these days in memory of events that never happened.

*To what then does the constant keeping of Easter and of the Lord's Day testify?*

To the fact that Christ really rose from the dead. *In the first preaching of the Apostles did they make much of the Resurrection?*

Yes; they seem always to have spoken of it (Acts iv. 2, 33; xvii. 18).

*Why was our Lord's Resurrection so important?*

Because it was the crowning proof that Jesus was indeed the Son of God.

*What besides does Christ's Resurrection prove?*

It proves that Christ can give us both pardon for sin and power to forsake sin.

*Is there great reason, then, for our rejoicing on Easter Day?*

Yes; because it is the day on which Christ conquered death, and if we are only faithful to Him we have nothing to fear.

*Is this victory over death of use to our souls only?*

No; to our bodies also, for as Christ rose so shall we rise, and our vile bodies will "be fashioned like unto His glorious body" (Phil. iii. 21; see also 1 John iii. 2).

### § 3. *The Three Great Feasts of God's Ancient Church.*

*Did God employ this method of yearly festivals to teach His ancient Church the great facts of their Religion?*

Yes; He commanded them to keep three great festivals every year just as we do (Ex. xxiii. 14-17).

*What were they?*

The Feast of Tabernacles, early in the winter.

The Feast of the Passover or of Unleavened Bread, in the spring.

The Feast of Pentecost, fifty days afterwards.

*What have we corresponding to these?*

Christmas, Easter, and Whitsun-Day.

*To which does Easter correspond?*

To the Passover.

*When did Christ rise from the dead?*

During the feast of the Passover

*Was this ordained of God?*

Yes; our Lord tells us the "hour" of His Death and Resurrection was fixed (John vii. 8, 30; viii. 20).

#### § 4. *The Passover.*

*What great events did the Passover commemorate?*

It commemorated two events in the history of God's chosen people.

*What were they?*

The first was their deliverance from the destroying angel who went forth to destroy the first-born of the Egyptians (Ex. xii. 12).

*How were the Israelites delivered from this angel of death?*

Ex. xii. 7, 13.

*What other event did the Passover commemorate?*

The escape of the people on that same night from the bondage of Egypt and their miraculous passage through the Red Sea a few days later (Ex. xiv.).

*What were the Israelites in Egypt?*

Slaves.

*What did God's love and power make them?*

Freemen.

*Why then did God command them to keep the feast of the Passover?*

To remind them and their children forever of their great deliverance from death and bondage (Ex. xii. 14, 17).

*Has Christ by His Death and Resurrection done anything like this for us?*

Yes; but something very much greater.

*What has He done for us?*

He has delivered us from eternal death and from the bondage of sin (John i. 29).

*What reason then have we for keeping Easter?*

We have greater reason than the Jews had for keeping the Passover.



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*FIRST SUNDAY AFTER EASTER.*

## THE RESURRECTION OF DEAD SOULS.

*First year*—Lection, John xi. 19-45; Text, Col. iii. 1.

*Second year*—Lection, Ex. xiv. 13 to end; Text, Ps. lvi. 13.

*Third year*—Lection, Luke vii. 11-17; Text, Rom. vi. 11.

## PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

§ 1. *The First Resurrection.*

*How many resurrections does our Lord speak of?*

Two; the resurrection of dead souls and the resurrection of dead bodies.

*Who is the source of life in both these resurrections?*

Christ the Second Adam, the new head of our race.

*What is the state of our souls without Christ?*

They are in a state of death.

*From whom do we derive this state of death?*

From the first Adam whose children we are, and whose sinful nature we inherit.

*How does Holy Scripture speak of people in this natural condition?*

Eph. ii. 1.

*Why is this state called a death?*

Because in it our souls are powerless and helpless like a dead body.

*If then Christ saves us from this death, how might we expect Him to speak of His act?*

As a resurrection.

*What does our Lord say concerning this resurrection of dead souls?*

John v. 24.

*Does this resurrection or passage "from death unto life" take place in this world?*

Yes; Christ tells us it does.

*What are His words?*

John v. 25.

*To what dead does our Lord here refer?*

To those "dead in trespasses and sins"; to dead souls.

*Why are you sure of this?*

Because our Lord says that it is a resurrection that not only "is coming" but "now is."

*Does our Lord speak here of the resurrection of the body also?*

Yes; He says that "the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth" (John v. 28, 29).

*What name seems to be given to the resurrection of dead souls in the book of Revelation?*

Rev. xx. 5, 6.

*Do the Apostles speak of this change in Christians as a resurrection?*

Yes, frequently.

*Give some instances?*

Eph. ii. 5, 6, 7; Col. ii. 13; iii. 1.

### § 2. *Regeneration or the New Birth.*

*By what other name does our Lord speak of this resurrection of the soul?*

John iii. 5.

*Why does He speak of it as a new birth?*

Because a birth is a kind of resurrection from the dead. It is the giving of life to one who was, as it were, dead.

*Does our Lord for the same reason speak of the resurrection of the body as a new birth?*

Yes; He calls it also "the regeneration," or new birth (Matt. xix. 28); that is, from the grave.

### § 3. *Christ our Life.*

*Who alone can restore to life a soul dead in sin?*

Our Lord Jesus Christ.

*How do we know this?*

John xi. 25.

*In what other words does Christ assert this?*

John xiv. 6.

*How has He proved these words to be true?*

By His own Resurrection from the dead.

*Who is the source of all life?*

Ps. xxxvi. 9.

*What then did the Resurrection prove?*

That Christ was God.



§ 4. *How Christ Gives us Life.*

*With what does our Lord connect the giving of life to a soul?*

John vi. 47.

*With what besides does He connect it?*

John iii. 5.

*Does S. Paul connect it with Baptism?*

Rom. vi. 3, 4, 11; Col. ii. 12, 13.

*Does our Lord connect this giving of life with anything else?*

Yes; with receiving the Holy Communion.

*What does He say?*

John vi. 54.

*Is this "eternal life?" a present life, or is it only something to be given us hereafter?*

It is a present life which begins here and is brought to perfection when Christ raises up our bodies at the last day.

*But have we this life if we do not believe in Christ?*

No, assuredly; unless we believe that Christ rose from the dead we have no hope in Him, and no life from Him.

*If we are really "risen with Christ" what will we do?*

We will forsake our sins and try with all our hearts to obey Christ.

**SECOND SUNDAY AFTER EASTER.**

THE RESURRECTION OF THE BODY.

*First year*—Lecture, 1 Cor. xv. 35-50; Text, John v. 28, 29.

*Second year*—Lecture, Ez. xxxvii. 1-15; Text, Job xix. 25, 26.

*Third year*—Lecture, 1 Thes. iv. 13 to end; Text, 1 Cor. xv. 51, 52.

PORTION OF CHURCH CATECHISM.

*From "What dost thou chiefly" to "please God to call me."*

§ 1. *The Second Resurrection.*

*What, after the forgiveness of sins, do we profess to believe in?*

*What do you mean by Resurrection?*

Rising again from the dead.

*When will this Resurrection take place?*

John xi. 24.

*What rises again?*

The body.

*What body?*

The same body which died.

*Why must it be the same body?*

Because Christ's Resurrection is the pattern of ours, and He rose again in the same Body.

*How can the same body be raised again?*

By the almighty power of God (1 Cor. xv. 38).

*Is it necessary to believe that every particle of the dead body will enter into the new?*

No; this is not necessary to its being the same body.

*How do you know that it is not necessary?*

I know it because my own body does not contain the same particles as when I was an infant, and yet I have the same body as I had then.

*Is there any other illustration of this?*

Yes; that which S. Paul gives us in the lesson in the Burial Service.

*What is that?*

He compares the burial of the body of a Christian to seed sown in the earth, and its resurrection to the seed grown up (1 Cor. xv. 35-39).

*Does the new wheat contain all the particles of matter in the seed?*

No; "Thou sowest not that body that shall be" (1 Cor. xv. 37).

*But is the new wheat the same as the buried seed from which it sprung?*

Yes, it is the same. "God giveth to every seed his (its) own body" (1 Cor. xv. 38).

*What then at this season may remind us of the Resurrection of our bodies?*

The fields of new grain springing up all over the land from dead and buried seeds.

## § 2. *The Resurrection Body.*

*Will our bodies be raised up in the same condition?*

No; they will be raised up spiritual bodies.

*What does this mean?*

Bodies that are endowed with the powers of spirits.  
*Do we understand how a body can be at once body and spirit?*

No; but we take God at His word when He says by S. Paul, "There is a natural body and there is a spiritual body" (1 Cor. xv. 44).

*What was the condition of our Lord's body after He rose?*

It was a spiritual body.

*Does this mean merely that it was a spirit?*

No; it means that it was a body possessed of the power of a spirit.

*Was our Lord very careful to teach His disciples that He had a true and real body after He rose?*

Yes; He told them to behold His hands and feet with the marks of the nails still in them.

*What did He say besides?*

Luke xxiv. 39.

*Which of His Apostles did Christ specially command to employ this test of His having a true body?*

John xx. 27.

*What other proof did our Lord give that His body was real?*

Luke xxiv. 41-44; John xx: 13; Acts x. 41.

*Was His body changed from what it was before He died?*

Yes; it became a spiritual body.

*What is that?*

A body that can move and act as a spirit does.

*In what way did our Lord's body show this power?*

It passed out of the sealed tomb *before* the stone was rolled away, and into a room "when the doors were shut" (Matt. xxviii. 2; John xx. 19).

*In what other ways?*

It vanished and reappeared at will (Luke xxiv. 31, 36).

*How does all this interest us?*

Because at our resurrection the Lord Jesus "shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. iii. 21; see also 1 John iii. 2).

*What other properties will our future bodies have?*

1 Cor. xv. 53.

*What other property will they have?*

1 Cor. xv. 43; Phil. iii. 21.

*To whom does our Lord liken those who will attain to a blessed resurrection?*

Matt. xxii. 30; Luke xx. 35, 36.

### § 3. Who Will Rise from the Dead.

*Will the wicked be raised from the dead at the Last Day?*

John v. 28, 29.

*Will all men rise at the same time?*

1 Thess. iv. 16.

*What will happen to those Christians who are alive at Christ's coming?*

Their bodies will be "changed" without dying, and they will rise "to meet the Lord in the air" (1 Cor. xv. 51; 1 Thess. iv. 17).

*Who alone will possess bodies like Christ's "glorious body"?*

Those who have part in the "first Resurrection" (Rev. xx. 5, 6).

*What is the "first Resurrection"?*

The Resurrection of souls from the death of sin unto the life of righteousness.

*When must the first Resurrection take place?*

In this life.

*How?*

By Christ's power in Holy Baptism, and by the constant aid of the Holy Spirit in turning us from sin and "renewing" us in holiness (Titus iii. 5).

*Is there any connection between the faithful receiving of the Holy Communion and the Resurrection of our bodies?*

Yes; our Lord says, "Whoso eateth My flesh and drinketh My blood, hath everlasting life, and I will raise him up at the last day" (John vi. 54).

*Is there any recognition of this in our Communion Office?*

Yes; when the minister says to each communicant, "The Body [or Blood] of our Lord Jesus Christ . . . preserve thy *body* and soul unto everlasting life."

*What then must we do in order to attain the glorious resurrection of our bodies?*

We must take heed that we have our part in the "first Resurrection" here in this world.

### THIRD SUNDAY AFTER EASTER.

#### DEAD, BURIED, DESCENDED.

*First year*—Lecture, Luke xxiii. 39 to end; Text, Luke xxiii. 43.

*Second year*—Lecture, Jonah i.; Text, Ps. xvi. 10, 11.

*Third year*—Lecture, Luke xvi. 19 to end; Text, Rev. xiv. 13.

#### PORTION OF CHURCH CATECHISM.

From "My good child" to "Amen, so be it."

#### § 1. *Dead.*

*Why is it necessary to know that our Lord was really dead?*

Because if He were not dead His resurrection could have been no resurrection, but only a pretence.

*Was there anything in the nature of crucifixion which rendered it necessary to make sure of His death?*

Yes; crucifixion was a very slow as well as a very painful death, and it might be asserted that He was taken down before death (Mk. xv. 44).

*Did our Lord die before the two robbers?*

Yes; He died about three o'clock (Matt. xxvii. 46, 50).

*What does His dying so soon show?*

It shows that His body was racked and worn by prolonged suffering and mental agony long before the cross was reached.

*Was this foretold?*

Yes; in Is. lii. 14; liii. 2, 3; Ps. xxii. 6, 7.

*Who testified to His being dead?*

Mark xv. 44.

*What further proof was there that Jesus was indeed dead?*

John xix. 34.

*Was this act usual?*

No; it seems to have been done in mere wantonness and cruelty.

*What purpose in the providence of God was fulfilled by this wanton act?*

The water mixed with blood showed that the region of the heart had been pierced and that death was certain (John xix. 35; 1 John v. 6, 8).

*Was there anything further remarkable about this act of the soldier.*

It had been distinctly foretold.

*In what words?*

Zech. xii. 10; John xix. 37.

*Was there anything remarkable about water and blood springing forth from our Lord's side after He was dead?*

Yes; the circulation of the blood had already ceased and the event must therefore have been miraculous.

*Did S. John, who was an eye-witness, evidently regard it in this way?*

John ix. 34, 35; 1 John v. 6.

*What has the Church always seen in this twofold stream of water and blood from the side of the dead body of her Lord?*

She has always seen a type of the two Sacraments, Holy Baptism and Holy Communion. (See prayer of Consecration in Baptismal office.)

[These two sacraments being the divine means by which the Church, the Bride of Christ, is created and nourished, a striking image of this event is seen in the Creation of Eve, the bride of the "first Adam." She also is formed from his side and while he is in a "deep sleep." Gen. ii. 21.]

*What type was fulfilled in the fact that none of our Lord's bones were broken on the cross?*

Ex. xii. 46; Ps. xxxiv. 20; John xix. 36.

*Was this very remarkable in our Lord's case?*

Yes; because it was customary to break the legs of those who were long in dying, and the soldiers did indeed break the legs of the two robbers (John xix. 31-38).

*Why did they not break our Lord's legs?*

Because they were sure that He was dead already.

§ 2. *Buried.*

*Why is it necessary to declare our belief that our Lord was buried?*

In order that there may be no doubt whatever about His having really died (1 Cor. xv. 4).

*How long did His body hang upon the cross?*

Only a few hours; it was taken down the same evening.

*Was it usual among the Romans to bury persons who had been crucified?*

No; the bodies were commonly left on the cross until they were corrupted.

*How then did it happen that our Lord's body was buried?*

The Jews requested Pilate to have all the bodies taken down, on the plea that their exposure would be a desecration of the Sabbath (Saturday) (John xix. 31).

*Is there anything remarkable then about our Lord's burial?*

Yes; that He should have been buried at all, or that His body should ever have been taken down from the cross, was remarkable.

*Was his burial foretold?*

Isaiah liii. 9.

*By whom besides?*

Matt. xii. 40.

*Who buried the body of our Lord?*

Matt. xxvii. 57.

*Who was he?*

Mark xv. 43.

*Who assisted him in this work of love?*

John xix. 39.

*Who were also present?*

Mark xv. 47; Luke xxiii. 55.

*Was our Lord buried with honour?*

John xix. 39-40.

*Where was He buried?*

Matt. xxvii. 60; John xix. 41.

*What prophecy was thus fulfilled?*

That He should have "His grave with the rich in His death" (Is. lii. 9).

*How was the sepulchre closed?*

Matt. xxvii. 60.

*How did the Jewish rulers make it more sure?*

Matt. xxvii. 62 to end.

*What do we learn from this article of the Creed?*

We learn not to be afraid of the grave, because Christ has been there before us.

### § 3. *Descended.*

*What is the next article of the Creed?*

*Is this said of our Lord's body or of His soul?*

Of His soul; His body was in the grave.

*What is meant by the word "hell" here?*

The place of departed spirits.

*What is the word in the Greek Testament?*

Hades, that is, the unseen place.

*Is there any other word translated "hell" in the Greek Testament?*

Yes; Gehenna.

*What is Gehenna?*

The final abode of the wicked in body and soul after the Judgment Day (Matt. v. 29, 30; x. 28).

*Was this the "hell" into which our Lord's soul entered?*

No; he went into Hades or the abode of departed spirits.

*How many parts are there in Hades?*

Our Lord tells us of two; the abode of righteous souls and the abode of the wicked.

*Is there any passing from one of these parts to the other?*

Luko xvi. 26.

*What did our Lord do in Hades?*

1 Pet. iii. 19.

*How did He visit the world of spirits?*

As the conqueror of death and proclaiming His victory to the souls there (Col. ii. 15).



*What name does the Lord Jesus give to the place of good souls in Hades?*

Paradise.

*When did He call it by this name?*

Luke xxiii. 43; compare 2 Cor. xii. 4; Rev. ii. 7.

*How do we know that He did not mean Heaven?*

Because after Christ rose He told Mary Magdalene He had "not yet ascended" to His Father (John xx. 17).

*When did He ascend into Heaven?*

Not until forty days later.

*What then is Paradise?*

Paradise is a place of peace where, close to the Lord Jesus, the souls of the righteous rest from their labours, grow in grace, and await the Resurrection (Phil. i. 23; Rev. xiv. 13; Phil. i. 6, 10).

*What do we learn concerning our Lord from this article of the Creed?*

We learn that He possessed a true reasonable soul like ours.

*What do we learn from it concerning ourselves?*

We learn that our souls when separated from the body by death go to the place of departed spirits, there to wait until the day of Resurrection.

*What else do we learn?*

We learn that we need not be afraid for our souls to go where Jesus has gone before us, and where all who have died trusting in Him are "in joy and felicity" (Collect in Burial Office)

## FOURTH SUNDAY AFTER EASTER.

### HE ASCENDED INTO HEAVEN.

*First year*—Lecture, Acts i. 1-12; Text, John xiv. 3.

*Second year*—Lecture, 2 Kings ii. 1-15; Text, Ps. lxxviii. 18.

*Third year*—Lecture, Luke xxiv. 36 to end; Text, Heb. ix. 24.

### PORTION OF CHURCH CATECHISM.

*From "How many Sacraments" to the end.*

§ 1. *The Ascension.*

*What do we profess to believe respecting Jesus Christ after He rose from the dead?*

*From what spot of earth did our Lord ascend?*

From the Mount of Olives near to Bethany (Luke xxiv. 50; Acts i. 12).

*On what day did He ascend?*

On the fortieth after He rose from the dead; Holy Thursday or Ascension Day.

*Who were present when He ascended?*

The Apostles (Act i. 2-14).

*What had He been doing just before?*

*What was He doing when He was parted from them?*

Luke xxiv. 51.

*How many accounts have we of His Ascension?*

Two; in Luke xxiv. and Acts i.

*Did only our Lord's soul ascend into Heaven?*

No; He ascended in the body.

*In what body?*

In the body with which He had been born, and which was now glorified. (See 4th Art. of Religion in Prayer Book.)

*When before had He appeared in a form so glorious?*

Matt. xvii. 1-10.

*When He ascended whom did He resemble?*

A king returning victorious from war.

*How is His triumph described in the Psalms?*

Ps. lxxviii. 18; xxiv.; Eph. iv. 8.

*What great prophet was a type of our Lord in His Ascension?*

2 Kings ii.

*For what purposes does our Lord tell us He ascended into Heaven?*

John xvii. 5; xvi. 7; xiv. 2.

§ 2. *Paradise and Heaven.*

*Did our Lord go to Heaven immediately after His Death?*

No; He went to Paradise (Luke xxiii. 43).

*How do you know that Paradise is not Heaven?*

Because after He rose from the dead, having returned from Paradise, He said to Mary Magda-

lene, "I am not yet ascended to My Father"  
(John xx. 17).

*Does Holy Scripture tell us especially of one person that he has not yet entered Heaven?*

Acts ii. 34.

*What is Paradise?*

The place where holy souls go after death.

*What is Heaven?*

The place where perfect men, that is, men with bodies as well as souls, go after the Resurrection.

*Where then do we expect to go after death?*

To Paradise, where Christ went.

*How long shall we remain there?*

Till the Day of Judgment.

*What will happen then?*

Our souls shall return and enter again our bodies, and we shall rise as Christ rose.

*What then?*

We shall ascend into Heaven as Christ ascended.

*In what words are we taught this?*

1 Thess. iv. 16, 17.

*How do we know that we shall follow Christ in all these respects?*

Because we are told not only that Christ is the "Firstfruits" of the General Resurrection, but is also our "Forerunner" in the Ascension (1 Cor. xv. 23; Hebrews vi. 20).

*Of what promise will this be the fulfilment?*

John xiv. 3.

*What duty follows from the consideration of Christ's Ascension?*

Col. iii. 1.

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### FIFTH SUNDAY AFTER EASTER.

AND SITTETH ON THE RIGHT HAND OF GOD  
THE FATHER ALMIGHTY.

*First year*—Lection, Acts vi. 8 to end, and vii. 54 to end;  
Text, Heb. vii. 25.

*Second year*—Lection, Gen. xli. 25-47; Text, Ps. cx. 1.

*Third year*—Lection, Heb. ix. 1-15; Text, 1 John ii. 1.

PORTION OF CHURCH CATECHISM.

*From the beginning to "people of God."*

§ 1. *Christ's Session.*

*What are we specially required to believe concerning our Lord's Ascension?*

That He now "sitteth on the right hand of God."

*What is this called?*

Christ's Session (that is, sitting).

*What is meant by the expression "on the right hand of God"?*

It means the most exalted place in the universe (Eph. i. 20-22).

*What is meant by "sitteth"?*

Abideth or continueth (Bp. Pearson).

*Is Jesus Christ then on God's right hand at this very moment?*

Yes; He is there now, as he was 1800 years ago.

§ 2. *Types and Prophecies.*

*What saint of the Old Dispensation was on eminent type of our Lord in His exaltation to the right hand of God?*

Gen. xxxvii. and xxxix. to end of book.

*In what especial manner is Joseph a type of Christ?*

In that he was exalted to be the saviour of his brethren (Gen. xli. 37-44; xlv. 7; Acts v. 31).

*What prophecy was fulfilled when Christ took His seat at the right hand of God?*

Ps. cx. 1.

*What two offices does Christ exercise at God's right hand?*

The offices of King and Priest.

*In no in this respect was the most complete type or image of Christ?*

Ps. cx. 4; Heb. vi. 20.

*Why?*

Because he was both "King of Salem" (or peace) and "Priest of the most high God" (Gen. xiv. 18 and Heb. vii. 1, 2).

§ 3. *Christ's Kingship in Heaven.*

*What words does Holy Scripture use to express Christ's Kingship?*

Rev. xix. 16.

*What does our Lord say of Himself?*  
Matt. xxviii. 18.

*Over whom is Christ now exercising this power?*  
He is exercising it absolutely over the angelic hosts in Heaven and over all the souls of the faithful in Paradise (1 Peter iii. 22; Eph. i. 20-22).

*Over whom is He exercising it on earth?*  
Eph. i. 22.

*How does He exercise this power on earth?*

1. Directly, in the hearts and consciences of His people.
2. Indirectly, by His ministry, who are His "ambassadors," and the "rulers" under Him (Heb. xiii. 7, 17; 2 Cor. v. 20).

*How long will Christ reign?*  
1 Cor. xv. 25.

*When will that be?*

At the Day of Judgment.

*Will He cease to reign then?*

No; He will reign for ever and ever. "Whose kingdom shall have no end" (Nicene Creed).

*What does Christ's Kingship at God's right hand teach us?*

It teaches us to have perfect confidence in His protection against all our enemies.

#### § 4. *Christ's Priesthood in Heaven.*

*What other office is Christ now exercising in Heaven?*  
That of our Great High Priest.

*Was not Christ's work ended on the Cross when He said "It is finished"?*

No; it was only His humiliation and suffering as Man that was finished.

*What part of the Jewish Ritual teaches us that Christ's work was not finished by what He did on earth?*

The entrance of the High Priest once a year into the Holy of Holies (Lev. xvi. 3, 14, 15; Heb. ix. 7, 11, 12).

*Of what is the Holy of Holies a type or figure?*  
Of Heaven (Heb. ix. 24).

*What did our Lord carry with Him into Heaven with "to appear in the presence of God for us"?*

His own Body which had been offered in sacrifice on the Cross (Heb. viii. 3; ix. 12).

*What reason have we for believing this?*

We read in the book of Revelation that our Lord appears in Heaven like "a lamb as it has been slain," that is, with the wounds still visible (Rev. v. 6).

*Has Christ ever ceased to be a Priest?*

Heb. vii. 21-26.

*Has Christ yet to atone for our sins?*

No; on the cross He "offered one sacrifice for sins for ever" (Heb. x. 12).

*In what respect then does He now act as our High Priest?*

By His perpetual intercession.

*By what other names do we speak of Him as a High Priest?*

Our Mediator and our Intercessor.

### § 5. *Our Priesthood on Earth.*

*What persons has our Lord appointed to perform special acts of intercession in His Church?*

His ambassadors or ministers, who are also His priests.

*How are they appointed?*

By ordination.

*How do they share in Christ's work of perpetual intercession?*

Chiefly in the Holy Eucharist.

*What do they do there?*

They do on earth in a sacrament or mystery what Christ in Heaven is ever doing in glory.

*What is that?*

They "shew the Lord's death" (1 Cor. xi. 26).

*Before Whom do they "shew His death?"*

Before God the Father, as Christ is now doing in Heaven.

*Are all Christians also priests?*

Yes; by baptism and confirmation they are anointed as "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter ii. 5).

*Does it follow because all Christian people are priests that there is no ministerial priesthood?*

No; under the Old Covenant all the chosen people were priests, "a kingdom of priests," and yet there was also a ministerial priesthood (Ex. xix. 6).

*Does a ministerial priesthood interfere with Christ's Priesthood?*

No more than the lay priesthood does.

*As "an holy priesthood" what must all Christians offer to God?*

They must "offer up spiritual sacrifices," that is, the prayers and praises of their hearts and lips.

*What besides must they offer?*

They must "present" their "bodies" (that is, their whole life in the world as well as in the Church) "a living sacrifice unto God" (Rom. xii. 1).

*How must all such sacrifices be offered to be "acceptable"?*

They must be offered to God "by Jesus Christ," that is, in union with His intercession as our High Priest in Heaven (1 Pet. ii. 5).

*Where especially do the laity exercise this "holy priesthood"?*

In the Holy Eucharist where it is said, "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively (or living) sacrifice unto Thee."

*What great encouragement have we to come freely to God for pardon?*

The thought that our great High Priest is also our Human Brother, Who knows all our infirmities (Heb. iv. 14-16).

[This day is also called Rogation Sunday because of the Rogation fast days in this week, and because of the Gospel which teaches about "rogation" or asking in Christ's Name.]

SUNDAY AFTER ASCENSION-DAY.

THE LIFE EVERLASTING.

*First year*—Lection, Matt. xxv. 31 to end; Text, John v. 24.

*Second year*—Lection, Gen. ii. 1-18; Text, Dan. xii. 2.

*Third year*—Lection, Rev. xxii. 1-16; Text, John x. 27, 28.

PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

§ 1. *Life Everlasting.*

*What is the last article of the Creed?*

*How is this expressed in the Nicene Creed?*

*Is the life everlasting something that belongs only to the souls of men?*

No; it is a life in *body* and soul.

*Have we any right to everlasting life by nature?*

No; we are born in sin and heirs of wrath.

*Whose gift then is it?*

Rom. vi. 23.

§ 2. *To Whom Given.*

*To whom does Christ give eternal life?*

John x. 27, 28.

*Do we begin to have this eternal life only at our death or resurrection?*

No; if we are ever to have it at all, we must begin to have it now.

*How do you know this?*

Our Lord says, "Ho that heareth My word, and believeth on Him that sent Me, hath everlasting life" (John v. 24).

*Do we enter fully on the life of the world to come even at death?*

No; "the gift of God" is not complete until we "attain unto the resurrection of the dead" (Phil. iii. 11).

*Will all enter at last into everlasting life?*

John v. 29.



*How does our Lord describe the end of His Judgment in another place?*

Matt. xxv. 46.

*Who declares this awful truth concerning the punishment of the wicked most clearly—our Lord or His Apostles?*

Our most merciful Lord Himself reveals the end of the wicked more plainly, and in language more awful, than is to be found elsewhere in Holy Scripture (Mark ix. 42-49; Matt. xiii. 42; xxiv. 51; xxv. 31, 41; Luke xiii. 27, 28).

*Where besides is this punishment of the wicked declared?*  
Rev. xxi. 8.

*But cannot all sins, even the greatest, be now forgiven?*  
Yes; to those who repent and believe the Gospel.

*Who then will be shut out at the last from everlasting life?*

Those who wilfully continue in sin and die impenitent.

*Will all the wicked receive the same punishment?*  
Luke xii. 47, 48.

*Will all the righteous receive the same reward?*  
1 Cor. iii. 8.

*In what parable does our Lord teach us this?*  
Luke xix. 12-28.

### § 3. *The Happiness of Heaven.*

*Where is the happiness of the life everlasting described?*  
Rev. xxi., xxii.

*In what will the happiness of Heaven consist?*

The happiness of Heaven will consist chiefly in the presence of God and Christ. "They shall see His face" (Rev. xxii. 4).

*What is this called?*

The Beatific Vision.

*Who will be our companions in Heaven?*

All holy men and the holy angels.

*Will glorified men become angels?*

No; angels are a different order of being (Heb. ii. 16).

*Have angels bodies as glorified men will have?*

No; they are only spirits.

*In what besides will the happiness of Heaven consist?*  
Rev. xxi. 4.

*Can this happiness be fully understood by us?*  
1 Cor. ii. 9.

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### WHITSUN-DAY.

#### I BELIEVE IN THE HOLY GHOST.

*First year*—Lection, Acts ii. 1-12; Text, John xiv. 16, 17 to "truth."

*Second year*—Lection, Num. ix. 15 to end; Text, Joel ii. 28.

*Third year*—Lection, John xvi. 1-16; Text, John xiv. 26.

#### § 1. *The Holy Ghost, the Lord.*

*What article of the Creed does Whitsun-Day recall to our minds?*

*What is the meaning of the word "Ghost"?*

It is the old Saxon word for Spirit.

*What do you believe respecting the Holy Ghost?*

I believe that He is God, the Third Person in the Blessed Trinity. (For proof see Trinity Sunday.)

*How do you confess this in the Nicene Creed?*

"I believe in the Holy Ghost, the Lord," that is, Jehovah, God.

*Had the Holy Ghost ever a beginning?*

No; He has existed from all eternity with the Father and the Son.

*When was the Holy Ghost sent down from Heaven?*

Acts ii. 1.

*Was the Holy Ghost in the world before the day of Pentecost?*

Yes; with the Father and the Son He created the world (Gen. i. 2).

*What else did He do?*

He inspired men to write the Old Testament Scriptures. "Spake by the prophets" (Nicene Creed).

*What else?*

He was present in the hearts of all the good and holy, but less widely and less abundantly than after the day of Pentecost (Num. xi. 25-30; Ps. li. 11).

*What was His greatest work before that day?*

The Incarnation of our Lord Jesus Christ (Matt. i. 20).

## § 2. *The Descent of the Holy Ghost.*

*What is the meaning of Pentecost?*

Pentecost means fiftieth, that is, the feast held fifty days after the Passover, in remembrance of the giving of the Law from Mount Sinai (Deut. xvi. 9-13; compare Ex. xix. 1).

*Why then was it fitting that the Holy Ghost should come on Pentecost?*

Because one great purpose of His coming was that He should write God's Law in men's hearts (Jer. xxxi. 33).

*What other names were given to Pentecost?*

The feast of Weeks and the feast of Harvest.

*Why was it called the feast of Weeks?*

Because the fiftieth day was the conclusion of a week of weeks (Lev. xxiii. 15).

*Why was it called the feast of Harvest?*

Because the first fruits of the new harvest were then solemnly offered to God in two loaves made of wheat flour (Ex. xxiii. 16; xxxiv. 22).

*Why then was it also fitting that the Holy Ghost should come on Pentecost as being the feast of Harvest?*

Because by the coming of the Holy Ghost on this day the first fruits of the spiritual harvest were gathered in and consecrated to God in holy baptism. (See John iv. 35).

*What is the English name for Pentecost?*

Whitsun-Day. (Pentecost has passed by various corruptions, Pingsten, Whingsten, into Whitsen or Whitsun.)

*Has Whitsun-Day or Pentecost been always observed in the Church in remembrance of the descent of the Holy Ghost?*

Yes; from the beginning (Acts xviii. 21; xx. 16).

*With what visible signs did the Holy Ghost descend?*

Acts ii. 2, 3.

*With what besides?*

The Apostles were at once able to speak in foreign tongues which they had never learned (Acts ii. 4).

*What was the immediate effect upon their character?*

The Holy Ghost gave them "also boldness with fervent zeal constantly to preach the Gospel unto all nations" (Proper Preface for Whitsun Day).

*Had the gifts of this day been foretold?*

Yes; especially in Ps. lxxviii. 18; Joel ii. 28.

*Had our Lord foretold the coming of the Holy Ghost?*

John xiv. 17, 26; xv. 26; xvi. 7, 13.

*What besides did He tell His Apostles?*

Luke xxiv. 49; Acts i. 4.

*In what way was the coming of the Holy Ghost on Pentecost different from all previous comings?*

In all previous comings He had come only to individuals, kings, judges, priests, prophets, children, etc., to confer on them separately some special gift. On Pentecost He came to His Church as a whole, and to fill it with life.

*In what other way was the coming of the Holy Ghost on Pentecost different from all previous comings?*

As all previous comings had been only to separate souls and therefore only for a time, now He came to His Church, never more to leave it.

*What was our Lord's promise in regard to this coming of the Holy Ghost?*

John xiv. 16.

*Can there, then, ever be another Pentecost?*

No; there is no need, because the Holy Ghost is abiding now and "for ever" in the Church.

*Where, therefore, is the Holy Ghost to be sought?*

In the Church.

*How does the Holy Ghost abide now in the Church?*

Chiefly in the Sacred Ministry, in the Holy Scriptures, in the Sacraments, and in the hearts of the faithful.

### § 3. *The Holy Ghost in the Ministry.*

*By Whom was the Sacred Ministry given "power" for its work?*

Luke xxiv. 49; Acts i. 8.

*Who was the first person thus ordained by the Holy Ghost to the ministry of the New Covenant?*

Heb. viii. 1, 2, 3; Acts x. 38.

*To what offices was our Lord ordained?*

All the offices; apostle, bishop, priest, minister or deacon (Heb. iii. 1; viii. 1, 2; 1 Pet. ii. 25).

*By Whom was He ordained to them?*

Luke iii. 22; iv. 18; Acts x. 38.

*By Whom were the Apostles ordained?*

By the Holy Ghost at the hands of our Lord Jesus Christ.

*What were our Lord's words?*

John xx. 21, 22.

*How does St. Paul declare this truth?*

He addresses the Priests of Ephesus as having been "made overseers" over "the Church of God" by the Holy Ghost (Acts xx. 28).

*Where besides is the Holy Ghost declared to be the giver of grace for the ministry?*

Acts xiii. 2, 3, 5.

*What words in our Prayer Book declare this truth to-day?*

The words at the Ordination of a Bishop or Priest: "Receive the Holy Ghost for the office and work of a Bishop (or Priest) in the Church of God."

#### § 4. *The Holy Ghost in the Word and Sacraments.*

*What other great gift do we owe to the Holy Ghost?*

The Holy Scriptures.

*How were the Holy Scriptures given to us?*

They were given to us by the inspiration or in-breathing of the Holy Ghost; that is, through men inspired by the Holy Ghost.

*What does S. Paul say of the Holy Scriptures?*

2 Tim. iii. 16.

*What does S. Peter say of the Holy Scriptures?*

2 Pet. i. 21.

*What does the Nicene Creed say?*

It says that "the Holy Ghost spake by the prophets."

*What would the Sacraments be without the Holy Ghost?*

They would be only bare, outward signs like the old Jewish rites, such as circumcision and the Temple sacrifices.

*What does the Holy Ghost do for them?*

By His power and presence He turns the bare signs into means of grace, life-giving sacraments.

*What does S. Paul say of the work of the Holy Ghost in Holy Baptism?*

1 Cor. xii. 13.

*What does our Lord say about the Holy Spirit's work in Holy Communion?*

John vi. 63.

### § 5. *The Holy Ghost the Giver of Life.*

*What do you say of the Holy Ghost in the Nicene Creed besides that He is "the Lord"?*

*What life?*

All life, but especially everlasting life to the souls and bodies of men.

*How does the Holy Ghost give us everlasting life?*

By grafting us into the body of Christ in Baptism.

*How besides?*

By helping us, as in prayer (Rom. viii. 26, 27), and in Confirmation and Holy Communion.

*How besides?*

By putting good and loving thoughts in our hearts, and by guiding and encouraging us (Rom. v. 5).

*What name does our Lord give to the Holy Ghost because of this?*

The Paraclete or Comforter; literally, the Advocate.

*How besides does the Holy Ghost give us life?*

By teaching us concerning Christ and His Church and enabling us to believe.

*Can the Holy Spirit teach men anything contrary to or different from what Christ has taught them?*

No; He is "the Spirit of Christ," and our Lord tells us that His office is to "bring all things to remembrance" which Christ has taught (John xiv. 26). "He shall not speak of himself. . . . He shall glorify Me" (John xvi. 13, 14).

§ 6. *The Holy Ghost in Repentance and Conversion.*

*If we fall away from God and commit grievous sin, is there anything else that the Holy Ghost may do for us?*

Yes; He may cause us to repent.

*How do we know that this is the work of the Holy Ghost?*

Because our Lord says of Him, "When He is come, He will reprove (or convince) the world of sin" (John xvi. 8).

*Is there any sin which cannot be forgiven?*

Yes; the blasphemy against the Holy Ghost.

*Is this blasphemy against the Holy Ghost a single act?*

No; it is rather a state or condition of the soul.

*What is this state?*

It is the continuous "grieving," "resisting," "quenching" of the Holy Ghost (1 Thess. v. 19).

*What is it besides?*

It is that complete perversion of a man's moral nature which makes him call good evil, and evil good (Is. v. 20).

*Why is it unpardonable?*

Because, continuing and ending in impenitence, it is not capable of receiving pardon.

*Will God refuse pardon to any one who repents?*

1 John i. 9.

*Who committed the blasphemy against the Holy Ghost, or were in danger of doing so?*

Mark iii. 29, 30.

*If a religious person is tempted to imagine that he has committed this sin, how may he be sure that he has not?*

His very anxiety on the subject and his desire for God's pardon are sure signs that God will not cast him out (Ez. xviii. 32; 2 Pet. iii. 9).

*What prayer concerning the Holy Ghost ought we often to use?*

Ps. li. 11.

TRINITY SUNDAY.

THE HOLY TRINITY.

*First year*—Lectlon, Matt. iii. 13 to end; Text, Luke iii. 22.

*Second year*—Lectlon, Gen. xi. 1-10; Text, Is. vi. 3.

*Third year*—Lectlon, John iii. 1-14; Text, Matt. xxviii. 10.

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly" to "please God to call me."

§ 1. *The Holy Trinity.*

*What dost thou chiefly learn in these articles of thy belief?*

*What is the meaning of the word Trinity?*

Three in one.

*By what name do we call the Father, Son and Holy Ghost?*

The Holy or Ever-Blessed Trinity.

*What do we call the Father, Son and Holy Ghost separately?*

Each is called a Person.

*Is each Person of the Trinity God?*

Yes; "the Father is God, the Son is God, and the Holy Ghost is God" (Athanasian Creed).

*Are there then three Gods?*

No; "we are forbidden by the Catholick Religion to say, There be three Gods or three Lords" (Athanasian Creed).

*What then is the meaning of the word Trinity as applied to the Father, the Son and the Holy Ghost?*

It means that there are three Persons yet only one God.

§ 2. *Christ Speaks and Acts as God.*

*You said that each Person of the Holy Trinity is God—can you show from Holy Scripture that Christ is God?*

Yes; our Lord is represented in Holy Scripture as speaking and acting as God.



*Give some instances of our Lord's speaking as God.*

John x. 30; xiv. 9.

*Did our Lord ever claim to be omnipotent or almighty as the Father is almighty?*

John v. 19.

*Did our Lord ever claim to be omnipresent, to have the power of being in every place at once?*

Matt. xviii. 20.

*Is it ever said that our Lord acts as God in creating?*

John i. 3; Heb. i. 2.

*How besides is He said to act as God?*

Col. i. 17; Heb. i. 3.

*How besides?*

He raises and will raise the dead (Luke vii. 11-17; viii. 41 to end; John xi. 1-47; vi. 54).

*How besides?*

He is the Saviour and the final Judge of men (Matt. i. 21; John v. 22).

*Who alone can do all these things?*

Only God (Ps. l. 6; Is. xliii. 11).

### § 3. *Christ is Called God and Worshipped as God.*

*Is our Lord ever called God in the New Testament?*

Yes; frequently.

*What does S. John say of Him in his gospel?*

John i. 14.

*What does he say of Him besides?*

John i. 1.

*What does S. John say of our Lord in his first epistle?*

1 John v. 20.

*What did S. Thomas say of Jesus Christ?*

John xx. 28.

*What does S. Paul say?*

Rom. ix. 5.

*Does our Lord ever receive worship as God?*

Yes; angels worshipped Him at His birth, and He is now the object of their worship in Heaven (Heb. i. 6; Rev. v. 13).

*Have we any instances of men worshipping Him?*

Yes; the Magi or wise men (Matt. ii. 11). The

holy women on the day of the Resurrection (Matt. xxviii. 9). The Apostles (Luke xxiv. 52). S. Stephen (Acts vii. 59).

*Does Christ claim this worship for Himself?*

John v. 23.

§ 4. *The Holy Ghost is God.*

*Is the Holy Ghost a separate Person of the Godhead, or only an influence of God?*

He is a separate Person equal with the Father and the Son.

*How do you know that the Holy Ghost is a separate Person from the Father and the Son?*

Our Lord always speaks of Him as a Person; "If I depart I will send *Him* (not *It*) unto you," "He, the Spirit of truth" (John xvi. 7, 13).

[This is more remarkable in the latter passage because "Spirit" in Greek is neuter and grammatically would require "It."]

*How besides?*

Our Lord attributes to Him powers which can only be exercised by a Person.

*Name some of these powers.*

He is "another Comforter" like Christ Himself, "He shall teach," "He shall testify" of Christ, "He will reprove," "He will guide" (John xiv. 16, 26; xv. 26; xvi. 8, 13).

*Give some other proofs that the Holy Spirit is a Person?*

He speaks of Himself as a Person; "The Holy Ghost said, Separate *Me* Barnabas and Saul for the work whereunto *I* have called them" (Acts xiii. 2). The Holy Ghost "maketh intercession for us" to the Father, and can be "grieved" by our sins, things which can only be said of a Person (Rom. viii. 26; Eph. iv. 30).

*How do you know that the Holy Ghost is God?*

He is called God: "to lie to the Holy Ghost" is to lie "unto God" (Acts v. 3, 4).

*How besides?*

He is said to be omniscient or to know all things (1 Cor. ii. 10), and to be omnipresent (Ps. cxxxix. 6).

*How besides?*

In His Name, equally with that of the Father and the Son, we are baptized and blessed (Matt. xxviii. 19; 2 Cor. xiii. 14).

### § 5. *The Holy Trinity a Mystery.*

*What do we call such a truth as that of the Holy Trinity?*

A great mystery.

*What is a mystery?*

Something which we cannot understand, and which is yet a great fact or truth.

*Are the doctrines of religion the only mysteries?*

No; the world is full of mysteries beyond our comprehension, which yet we every day accept as facts.

*Give some instances of mysteries in common things which we accept without understanding them.*

We believe in endless time and space, yet we cannot understand how they can be. We believe in our own existence, and that we are composed of body and soul, yet we cannot explain either of these facts. We are a mystery to ourselves.

*Is it then reasonable that God should be a mystery to us?*

Yes; it is most reasonable.

*If we could fully understand the Being of God what should we be?*

We should be ourselves God. None but God could fully understand God.

*Would He be God if we (as we are) could fully understand Him?*

No; just as an ocean would not be an ocean if it could be gathered into a little shell.

*What, then, must God always be to us?*

A mystery.

### § 6. *The Holy Trinity a Revelation of Light.*

*Does the doctrine of the Holy Trinity make our knowledge of God more mysterious and difficult?*

No; it makes the mystery of God clearer and plainer.

*What does S. Paul say about the Gospel of Jesus Christ?*  
That it is "the revelation of the mystery, which was kept *secret* since the world began, but now is made *manifest*" (Rom. xvi. 25, 26).

*Why is the Christian faith concerning the Trinity a clearer and a simpler mystery than a mere belief in one God?*

Because in Father, Son, and Holy Ghost we know much more of God's nature, His will, and His infinite love.

*Is this knowledge of Father, Son and Holy Ghost a great privilege and blessing?*

Luke x. 23; Matt. xvi. 17; Eph. iii. 17-20.

*How alone are we enabled to believe this wonderful mystery of the Holy Trinity?*

Only by the gift of God's grace. (See Collect for Trinity Sunday; and compare Matt. xvi. 17; Eph. ii. 8).

*What will be one of the greatest joys of Paradise and Heaven?*

To be ever learning more and more of God (1 Cor. xiii. 12; 1 John iii. 2).

*Is it enough to believe in the Holy Trinity?*

No; "in the power of the Divine Majesty" we must "worship the unity" (Collect for Trinity Sunday).

*How do we offer this worship in the services of the Church?*

In the Gloria Patri, the Te Deum, the Litany, the Gloria in Excelsis, and in the confession of the Creeds.

## FIRST SUNDAY AFTER TRINITY.

### PREFACE AND FIRST COMMANDMENT.

*First year*—*Lectio*, Mark x. 17-28; *Text*, Matt. xix. 17.

*Second year*—*Lectio*, Ex. xix. 1-21; *Text*, Deut. vi. 4, 5.

*Third year*—*Lectio*, Matt. vii. 21 to end; *Text*, John xii. 44, 45.

### PORTION OF CHURCH CATECHISM.

From "My good child" to "Amen, so be it."

§ 1. *Obedience.*

*What was the third promise made for you in your baptism?*

*To whom did God give the ten commandments?*

Ex. xx.

*In what place did He give them?*

*By whose hand did He give them?*

*Are we Christians bound to keep the commandments?*

Yes; the ten commandments as given to Israel are only the republication of the moral law, which had been given to all mankind in Adam and the Patriarchs long before.

*What is our Lord's teaching concerning the commandments?*

Matt. xix. 17.

*Are we to obey the commandments only in the letter?*

No; we are to obey their spirit also.

*By Whom are we taught the spirit of the ten commandments?*

By our Lord in the Sermon on the Mount (Matt. v., vi., vii.) and in His whole life.

*Give an instance of how our Lord teaches us the spirit of the commandments.*

Matt. v. 21, 22.

*What is the sum of the commandments?*

Rom. xiii. 10.

*What does S. James say of the man who wilfully breaks any one commandment?*

James ii. 10.

*Why is this?*

Because the breaking of one commandment shows that he has not the spirit of obedience, which is love.

§ 2. *Salvation.*

*Shall we enter Heaven because we keep God's law?*

By no means.

*Why?*

Because present obedience could not possibly make up for past disobedience.

*What does our Lord teach us to say concerning the most perfect obedience?*

Luke xvii. 10.

*Why shall we enter Heaven?*

Because we are saved by Jesus Christ.

*What is salvation?*

Deliverance from the guilt of past sin; the power of present sin, and the penalty of all sin (Matt. i. 21).

*But is not salvation being taken to Heaven?*

No; if saved at all, we must be saved while here on earth, "Now is the day of salvation" (2 Cor. vi. 2).

*What then is Heaven?*

It is the place where those who have been already saved shall for ever dwell.

*Could we be happy in Heaven unless we were saved beforehand?*

No; unless we had God's law in our hearts we could not be happy there (Heb. xii. 14).

### § 3. *God's Love the Motive to Obedience.*

*When did God give the ten commandments to His people Israel?*

A few weeks after He had led them out from the bondage of Egypt (Ex. xix. 1).

*What was this deliverance called?*

The Exodus or Going-out.

*Did God remind them of this great act of His in bringing them out with miracles and wonders?*

Yes; before giving the commandments He said:

"I am the Lord Thy God, Who brought thee out of the land of Egypt, out of the house of bondage" (Ex. xx. 2).

*Has God done anything like this for us?*

Yes; a far greater thing.

*What is that?*

He has delivered us "out of the hand of our enemies" by the Death and Resurrection of His Son (Luke i. 74).

*What are our enemies?*

The enemies of our souls, Sin, Satan and Death (1 Cor. xv. 26).

*What, then, is the great motive to make us love and obey God?*

The love of God towards us in giving His only be-  
gotten Son to die for us (John iii. 16).

*How is this motive expressed by S. John?*

1 John iv. 19.

#### § 4. *The First Commandment.*

*What is the first commandment?*

*Why are the words of the commandments in the Cate-  
chism a little different from the words in our Bibles?*

Because they are taken from an older translation  
of the Bible than that which we read now.

[The "Great Bible" of A.D. 1540, from which also  
the Prayer-Book version of the Psalter is taken.]

*Did men begin early to worship other gods?*

Yes; in the time of Abraham almost all the world  
worshipped them.

*Was it so when Christ came?*

Yes; almost all except the Jews were heathen or  
idolaters.

*Is it so now?*

Yes; much the greater part of the world is given  
up to the worship of false gods.

*What is our duty towards these heathen?*

To send men to teach them the knowledge of the  
one true God.

#### § 5. *To Believe in Him.*

*What is the meaning of this commandment as taught in  
the "Duty towards God"?*

*Who is this God who commands us to believe in Him?*

The one true God revealed to us in Father, Son, and  
Holy Ghost.

*Are there any persons who profess to believe in only  
one God and yet are not Christians?*

Yes; the Mahometans or followers of the false  
prophet Mahomet.

*Are there any others?*

Yes; there are some in Christian lands who call themselves Deists and who profess to believe in one Supreme Being.

*Do these really keep the first commandment?*

No; the god in whom they believe exists only in their imaginations.

*Who alone is the true God?*

The God whom Josus Christ, God's only Son, has revealed.

*How does our Lord teach us this?*

Luke x. 22.

*Can we believe in God unless we believe in Jesus Christ as His Son?*

1 John ii. 23; 2 John 9.

### § 6. To Fear Him.

*What must we do besides believing in God?*

*But does not S. John say that "perfect love casteth out fear"?*

Yes; but he explains this to be only fear that "hath torment," slavish fear.

*Does our Lord bid us Christians to fear God?*

Luke xii. 4, 5.

*What then is meant by fearing God?*

That holy fear or awe which even the best must feel in the presence of the all holy and almighty God (Is. vi. 5; xi. 2).

*What does Solomon say of this holy fear or reverence?*

Prov. ix. 10.

### § 7. To Love Him.

*What is the third duty required by this commandment?*

*When then do we break this commandment?*

When we love any person, or any thing, or any pleasure more than God.

*Why is the "covetous man" said in Holy Scripture to be an "idolater"?*

Because he makes money his god (Eph. v. 5).

*What does Holy Scripture say of those who love luxury and bodily comforts above all else?*

Phil. iii. 19.



*Is it enough to have mere loving feelings or emotions towards God?*

Luke vi. 46.

*How does S. John explain what love of God is?*

1 John v. 3.

*How does our Lord explain what love of Himself is?*

John xiv. 15.

*How must we cultivate the love of God?*

By constantly remembering God's great love to us in giving His Son to die for us.

*How besides?*

By praying for the love of God, and above all by frequenting the Holy Communion, the great Sacrament of God's love.

## SECOND SUNDAY AFTER TRINITY.

### THE SECOND COMMANDMENT.

*First year*—Lecture, John iv. 5-27; Text, John iv. 24.

*Second year*—Lecture, Ex. xxxii. 1-21; Text, Ps. xcv. 6.

*Third year*—Lecture, Phil. ii. 1-12; Text, Phil. ii. 10, 11.

#### PORTION OF CHURCH CATECHISM.

*From "How many Sacraments" to the end.*

#### § 1. Idolatry.

*Repeat the second commandment.*

*What is the difference between the first and second commandments?*

In the first God forbids to worship false gods; in the second He forbids to worship the true God in a false way.

*What is a graven image?*

An image or idol carved from some material such as wood or stone.

*Is the making of all images or pictures forbidden by this commandment?*

No; only such as represent God and are meant to be worshipped.

*Is it wrong to make a picture or image of our Lord Jesus Christ?*

No; our Lord was "found in fashion as a man," and therefore it is perfectly lawful to make an image or picture of Him, provided that we do not worship it.

*Why is it so wrong to make and worship an image?*

Because men insult God by supposing that a helpless thing, which He Himself has created and their own hands have made, can represent Him (Is. xlv. 9-20).

*Why besides is it so wrong?*

Because in worshipping "the creature" men rob God of that worship which belongs only to "the Creator, Who is blessed forever" (Rom. i. 25).

*What has always been the direct result of heathenism and idolatry?*

The greatest moral corruption and degradation (Rom. i. 20 to end).

*Does this commandment forbid anything besides the use of visible images in the worship of God?*

Yes; it forbids to worship saints or angels.

*What instances have we in Holy Scripture of the worship of saints and angels being forbidden?*

Acts x. 26; xiv. 15; Rev. xix. 10; xxii. 9.

*Is anything else forbidden by this commandment?*

Yes; it forbids all self-willed methods of worshipping the true God. (See First Sunday after Trinity, §§ 3 and 4).

*Are there any instances to-day in Christian lands of worship forbidden by this commandment?*

Yes; all public worship apart from the ministry which God has appointed to conduct it, and with methods not sanctioned by the perpetual custom of the Church, is forbidden by it.

*What has all such schismatical worship always tended to?*

It has ever tended to irreverence and unbelief.

*What else is forbidden by the second commandment?*

All fortune-telling; all use of charms or amulets; "spiritualism," and all superstitious practices which give honour to, or cause us to put our trust in some other power than that of God.

## § 2. *To Worship Him.*

*You have told what the commandment forbids—what duty does it require?*

“My duty towards God is . . . to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.”

*In what words does our Lord teach us how to worship God aright?*

John iv. 24.

*What is meant by worshipping Him “in spirit”?*

Worshipping with the heart; worshipping sincerely and earnestly.

*What is meant by worshipping “in truth”?*

In the way that God has appointed in His Church, and not according to our own private fancies.

*Does worship “in spirit and in truth” include outward worship as well as inward?*

Yes; tho body is God’s as well as the soul or spirit, and the Apostle says, “Glorify God in your body, and in your spirit, which are God’s” (1 Cor. vi. 20).

*How does the Church require us to glorify God with our bodies in public worship?*

By bidding us to kneel in confession, to kneel or stand in prayer, and to stand in praise.

*What examples are given us in Holy Scripture of such bodily worship?*

Abram (Gen. xvii. 3); David (Ps. xcv. 6); Daniel (Dan. vi. 10); S. Peter and S. Paul (Acts ix. 40; xx. 36; xxi. 5).

*What is said of the worship of Heaven?*

Is. vi. 2; Rev. vii. 11).

*Who is our greatest example in this?*

*What do we read of Him?*

In the garden He knelt on the bare ground and even “fell on His face” in prayer (Luke xxii. 41; Matt. xxvi. 39).

*Is it not a shame then for Christians to refuse God the worship of their bodies?*

Yes; if holy angels cannot be too reverent, and

our Lord God Himself knelt on the ground and "fell on His face" in the dust, it cannot be otherwise than most dishonouring to God for Christians to sit or merely lean forward lazily in prayer.

*What must we always guard against in our worship?*

Lest it be said of us, "This people honoureth Me with their lips, but their heart is far from Me." (Mark vii. 6).

### § 3. To Give Him Thanks.

*What is another very important part of the worship of God?*

*Why must we always thank God?*

Because it is He Who gives us everything that we have, life, health, friends, education, etc.

*What is His greatest gift to us?*

"The Redemption of the world by the death and passion of our Saviour Christ."

*What special act of worship has God provided for us wherein to give Him thanks?*

The Holy Eucharist or Communion.

*What is the meaning of the word Eucharist?*

Thanksgiving.

*What other duty is required by the second commandment?*

To put my whole trust in God.

*For what must you trust God?*

For daily food and care, and especially for the pardon of my sins.

*What besides must you do?*

I must call upon God by asking Him for all needful things.

*When especially must you call upon Him?*

In times of temptation, or trouble, or anxiety.

### § 4. A Jealous God.

*What does God mean by speaking of Himself as a jealous God?*

He means that if men give to another the glory that belongs to God alone, He will not let them go unpunished.

*How does God further show His jealousy?*

By visiting the sins of the fathers who break this law upon the children, etc.

*What history teaches us this?*

The whole history of the people of Israel.

*Give some instances.*

The dispersion of the Ten Tribes and the captivity of Judah are always attributed to God's anger against idolatry. (See also Ex. xxxii.; Numb. xxxv.).

*Is it said that God punishes the children for the father's sins?*

No; but the father's sins are visited on the children, and it cannot be otherwise.

*Do we have instances of this before our eyes?*

Yes; if a father or mother is drunken, or idle, or forsakes the Church, the children suffer for it.

*Will they suffer in the world to come?*

Not unless they sin like their parents.

*In what words does God teach us this? Ez. xviii. 20.*

*Why have this and the third commandment a special threat attached to them which others have not?*

Because men think very lightly of neglecting God's worship and dishonouring His Name, and God would teach them plainly how hateful is the sin and how terrible in its consequences to themselves and their children.

*Who are the third and fourth generation?*

Great grandchildren and their children.

*Which reaches farthest, the visitation of sins, or the mercy to them that love Him?*

The mercy, for it is shewn to "thousands," that is, to the children, descendants, friends, neighbours and countrymen of those that fear and worship Him.

THIRD SUNDAY AFTER TRINITY.

THE THIRD COMMANDMENT.

*First year*—Lectlon, Matt. xxvi. 57 to end; Text, James v. 12.

*Second year*—Lectlon, Lev. xxiv. 10-17; Text, Ps. exi. 9.

*Third year*—Lectlon, John ii. 13-18; Text, John v. 39.

PORTION OF CHURCH CATECHISM.

*From the beginning to "people of God."*

§ 1. *Taking God's Name in Vain.*

*Repeat the third commandment.*

*When is the name of God taken in vain?*

When it is spoken lightly and profanely.

*What is the worst sin of this kind?*

False swearing or perjury.

*What is perjury?*

Calling God to witness that anything is true which we know to be false, or do not know to be true.

*May we lawfully take an oath before a court or magistrate?*

Yes; for so did our Lord, Who answered the High Priest when he said, "I adjure Thee by (that is, I put Thee on Thine oath before) the living God" (Matt. xxvi. 63).

*What other examples have we in Holy Scripture of the lawfulness of such oaths?*

S. Paul on several occasions calls God to witness to the truth of his words (Rom. i. 9; 2 Cor. i. 23).

*What is the next sin of this kind?*

Profane swearing or blasphemy.

*What is profane swearing?*

Speaking evil of God, or using His Holy Name in anger or without thought.

*May we swear at all in common conversation, even if we do not use the name of God?*

Matt. v. 34, 35.

*What does our Lord tell us that our conversation should be?*

Matt. v. 37.

*What is the meaning of this saying?*

That our words should be simple.

*What else?*

That there is danger in anything that sounds like swearing.

*What else?*

That we should so speak as to be believed without adding oaths.

*How besides is this commandment broken?*

By jesting with the words of Scripture or by speaking lightly of such things as the sacraments, or by letting our thoughts wander in prayer without checking them.

## § 2. Honouring His Holy Name.

*How are we taught in the "Duty" to keep this commandment?*

By honouring God's holy Name and His Word.

*What was the old Name of peculiar sacredness among the Jews by which God was made known to them?*

Jehovah (Ex. iii. 14; vi. 3; Ps. lxxxiii. 18).

*What is God's peculiar Name as revealed to us Christians?*

Jesus, which means Jehovah-Saviour.

*What is said of this Name?*

Phil. ii. 9, 10.

*How are we to honour the Name of Jesus?*

By holding it very dear to our hearts as the Name of the God Who made us and the Saviour Who died for us.

*How besides?*

By following the universal custom of the Church in treating this Name with special reverence.

*How is the Name of Jesus specially honoured?*

By the holiness and obedience of all who name or call upon His Name (2 Tim. ii. 19).

*How besides?*

By making the saving power of His Name known among the heathen, and among those in Christian lands who are living as heathen.

*What is said of the power of this Name?*

Acts iv. 12.

*How besides are we to keep this commandment?*

By honouring God's holy Word or Scriptures.

*How must we honour the Scriptures?*

By believing them to be indeed God's Word or message to us.

*How besides?*

By reverently reading them, striving to understand more and more of their meaning, and by bringing our lives into accordance with their plain teaching.

*What besides does this commandment require of us?*

To treat everything connected with God or His worship with great reverence.

*What example did our Lord give us of reverencing the things of God?*

He was zealous for God's house, always worshipping in it, and twice driving out of it those who profaned it (John ii. 14-18; Matt. xxi. 12, 13).

*What is said in this commandment of those who break it?*

*Why does it seem necessary that a special warning should be given regarding this commandment?*

Because there is no commandment more broken by thoughtlessness. It seems to do no one any harm, and so men are apt to imagine that God thinks as lightly of their trifling with holy words and things as they do themselves.

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## FOURTH SUNDAY AFTER TRINITY.

### THE FOURTH COMMANDMENT.

*First year*—Lection, Acts xx. 7-17; Text, Mark ii. 27, 28.

*Second year*—Lection, Ex. xvi. 22-31; Text, Lev. xix. 30.

*Third year*—Lection, Matt. xxviii. 1-10; Text, Mark, xvi. 2.

### PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

#### § 1. Rest.

*What is the fourth commandment?*

*What is the meaning of the word Sabbath?*

Heb. iv. 4, 9.



*To whom did God give the Sabbath at the first?*

To Adam and to all those after him who kept the knowledge of the one true God (Gen. ii. 3).

*What then did the fourth commandment do for the children of Israel?*

It only renewed or restored the original law given in Paradise or Eden.

*Does the fourth commandment require us to keep any one particular day of the week, such as Saturday or Sunday?*

No; it only requires us to keep every seventh day, or one day in seven.

*Does the fourth commandment require us to keep the Sabbath as the Jews kept it?*

No; it only requires us to keep it holy, and as a day of rest from labour.

*What reason does God give us in the commandment itself for keeping a Sabbath or day of rest?*

*Is this reason one that appeals only to Jews, or to all mankind also?*

As God is the Creator of all men, this is a reason which appeals to all.

*Is there anything then in this commandment to show that the Sabbath was made only for Jews?*

Nothing whatever.

*For whom does our Lord say that the Sabbath was made?*

"The Sabbath was made for man," that is, for all mankind (Mark ii. 27).

*What besides does our Lord mean by this?*

He means that the Sabbath or weekly rest was made for man's highest good in body and soul.

*How is the Sabbath for the highest good of man's body?*

Because the body needs rest from daily toil.

*How for the highest good of his soul?*

Because he needs a special time for the public worship of God and for hearing about his duty.

*Does God provide in this commandment for the good of men only?*

Ps. cxlv. 9.

*What then can you say of this commandment?*

That it is as truly a part of the moral law as the other nine commandments, and is as binding on all men as that which forbids idolatry or murder.

### § 2. *Work.*

*Does this commandment teach us only about the Sabbath or weekly rest?*

*What does it command us to do on the six days?*

*What reason is given for our working?*

It is said that God worked.

*What does this teach us?*

That work is honourable as well as necessary.

*What does our Lord say about work?*

John v. 17.

*What is meant by the six days in which God is said to have worked?*

The six great periods of time in which God created the heavens and the earth.

*Can you give some other instances where the word "day" is used in this way?*

Ps. xcv. 8; ex. 3; compare Ps. xc. 4; 2 Pet. iii. 8.

*What then does this commandment forbid?*

All idleness on week days as well as all unnecessary work on the Lord's day.

*But if people have property which makes them independent, must they work?*

Yes; all ought to be doing something for the glory of God and for the good of their neighbour.

*For what other reason ought men to avoid being idle?*

Because idleness is a fruitful source of sinful thoughts and deeds.

*What then does this commandment require of you, as explained in the "Duty to God"?*

"To serve Him truly all the days of my life."

### § 3. *The Jewish Sabbath.*

*On what day of the week did the Jews keep their Sabbath?*

On Saturday.

*Did the fourth commandment as given on Sinai require the Jews to keep Saturday as the Sabbath?*

No; it only required the seventh day, or one in seven.

*How then did it happen that the Jews kept Saturday as the Sabbath?*

It was probably fixed on Saturday by Moses, because that was the day of the first Passover, when the people escaped from the bondage of Egypt; just as we keep Sunday, because that was the day of the first Christian Passover or Easter. (See Ex. xii. 14, 17; Deut. v. 14, 15).

[Compare Lev. xxv. 2, where the seventh or sabbatical year is to date from the time when they "come into the land."]

*How did the fourth commandment require the Jews to keep the Sabbath?*

It only required them to keep it as a day of rest and worship.

*In what special way were the Jews elsewhere required to keep it?*

With double sacrifices, two lambs morning and evening instead of one (Num. xxviii. 9, 10); and by the renewal of the shew-bread (Lev. xxiv. 6-8).

*Was the Sabbath ordained by God as a fast day?*

No; it was meant as a festival of great joy and "a delight" (Is. lviii. 13).

*How was the Sabbath kept by the Jews when our Lord was on earth?*

With much superstition, being made a day burdensome to man by means of rules which God had not commanded.

*Give some instances.*

Matt. xii. 1-14.

*Did our Lord condemn this abuse of the day?*

Yes; He constantly rebuked the Pharisees for turning God's holy day into a day of hardship.

*What did our Lord say that God meant the Sabbath to be?*

Mark ii. 27.

§ 4. *The Christian Sabbath.*

*On what day of the week do we Christians keep the Sabbath?*

On the first day of the week according to the Jewish reckoning.

*What do we call the Christian Sabbath?*

The Lord's Day or Sunday.

*Why do we keep it on the first day of the week?*

Because on this day our Lord rose from the dead (John xx. 1, 19, 26). The Holy Ghost also descended on this day (Acts ii. 1), Pentecost being just seven weeks after the first Easter (Lev. xxiii. 15, 16).

*What did our Lord do for us by rising from the dead?*

He conquered the grave and delivered us from the power of sin, Satan, and death (1 Cor. xv. 55, 56, 57).

*To what wonderful day in Jewish history does the first Easter day correspond?*

To the day of the first Passover when God delivered His ancient people out of Egypt as out of a grave.

*Have we then greater reason to keep Sunday than the Jews had to keep Saturday?*

Yes; because redemption from our spiritual enemies is infinitely greater than the deliverance of the Israelites from their Egyptian tyrants.

*Has the first day of the week been observed in the Christian Church from the beginning?*

Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.

*Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday?*

None.

*What then does this universal custom in the Church seem to show?*

It shows that the change of day was one of those "things pertaining to the kingdom of God" (like infant baptism, confirmation, liturgic worship, etc.), concerning which Christ gave "commandments" to His Apostles after He rose from the dead (Acts i. 2, 3).

§ 5. *How to be Observed.*

*What do they do who work or buy or sell on the Lord's Day?*

They profane the day themselves and encourage or compel others to profane it.

*Who ought to be most anxious to keep the Lord's Day holy?*

The poor and those who work for their living, because the rich can rest when they please, but the poor are dependent upon God's command for their day of rest.

*What works are lawful on Sunday?*

All works of necessity, such as lighting fires, cooking food, attending to cattle, etc. (Luke xiii. 15).

*What other works are lawful on this day?*

All works of charity and mercy, such as visiting the sick, feeding the hungry, teaching the ignorant about their duty, etc. (Matt. xii. 7).

*In what way besides resting on it was the Lord's Day observed in the early Church?*

By the celebration of the Holy Eucharist.

*But was it not also marked by prayer, and praise, and reading of Holy Scripture?*

Yes; but all these were parts of the Eucharistic service, or in addition to it. The purpose for which "the disciples came together upon the first day of the week" was "to break bread" (Acts xx. 7).

*Is it then our duty to observe the day by the Holy Communion?*

It is, if we are to take the Scriptures, the custom of the primitive Church, and our own Prayer Book as guides.

*What care should all who work for others take in regard to keeping this commandment?*

They should choose only those masters or employers who will allow them to attend Divine service and keep God's day aright.

*Of what should this holy day remind us?*

Heb. iv. 9.

FIFTH SUNDAY AFTER TRINITY.

THE FIFTH COMMANDMENT.

*First year*—Lecture, Eph. vi. 1-10; Text, Heb. xiii. 17.

*Second year*—Lecture, 1 Sam. iii.; Text, Prov. xxx. 17.

*Third year*—Lecture, Rom. xiii. 1-11; Text, Rom. xiii. 1.

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" to "please God to call me."

§ 1. *Father and Mother.*

*What is the fifth commandment?*

*Into how many parts have the ten commandments been divided?*

Into two parts or tables; the first four teaching about duty towards God, and the last six duty towards our neighbour (Ex. xxxi. 18).

*In what words does our Lord sum up the second table?*

Matt. xxii. 39.

*What great rule does our Lord lay down in regard to loving our neighbour?*

Luke vi. 31.

*Who is your neighbour?*

Our Lord teaches us by the parable of the Good Samaritan that every one with whom we have to do, even though he be the enemy of our Church and nation, is our neighbour (Luke x. 36, 37).

*What is the first duty which the fifth commandment requires of you?*

"To love, honour, and succour my father and mother."

*How are you to show your love to your parents?*

By being grateful to them for all their care of me, and by endeavouring to make them happy by my good conduct.

*How are you to honour your parents?*

By obeying them and behaving respectfully to them.

*What was the punishment in Israel of one who cursed his father or his mother?*

Matt. xv. 4.

*What example have we of God's punishment of disobedience to parents?*

2 Sam. xviii. 1-18.

*What wonderful example is given us of obedience to parents?*

Our Blessed Lord, Who, though "God over all," was yet "subject" to His mother and S. Joseph (Luke ii. 51).

*How must we succour our parents?*

By aiding them and caring for them in sickness or in age.

*Who is our greatest example in this also?*

Our Blessed Lord, Who, amid the agonies of the Cross, thought of His mother and lovingly committed her to the care of S. John (John xix. 26, 27).

## § 2. All in Authority.

*Does this commandment require you to obey others besides your parents?*

Yes; it requires me to obey all whom God has set over me, whether in Church, or state, or school, or work.

*Why is obedience to parents taken to represent all other obedience to authority?*

Because the obedience of children to parents is the first to be learned, and is the preparation for all other obedience.

*Whom in particular does this commandment as explained in the "Duty" require you "to honour and obey" besides your parents?*

Who gives our parents authority to rule over us?  
God.

Who gives authority to all civil rulers and magistrates?  
God.

What does S. Paul say even of heathen kings and rulers?  
Rom. xiii. 1.

Who was emperor when S. Paul gave this direction?  
Nero, one of the worst of men.

*Are we then to obey all the personal commands of rulers?*

No; but we are bound to obey the law no matter what the character may be of the person who administers it (1 Pet. ii. 13, 14).

*If the law is plainly contrary to God's law, as for instance in the matter of divorce, which are we bound to obey?*

Acts v. 20.

*Does this commandment require you to obey any other persons besides your parents and those who bear rule in the state?*

Yes; I must "submit myself to all my governours, teachers, spiritual pastors and masters."

*Give some examples of what is meant by governours.*

The officers of a regiment or of a ship, the president of a college or of a society.

*Who are meant by your teachers?*

My masters or tutors in school and my teacher in Sunday-school.

*Who are meant by your spiritual pastors?*

The Bishops and other clergy, but especially my own parish Priest or Rector (Heb. xiii. 7).

*How are you to regard your spiritual pastors?*

2 Cor. v. 20; Heb. xiii. 17.

*How are we to submit ourselves to them?*

By listening respectfully to their teaching, and helping them in their work by our exertions and offerings.

*How are servants and all others to regard obedience to their masters or employers?*

As obedience to Christ and therefore as a thing ennobling. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. iii. 23).

*What great encouragement does the Apostle add for those who cheerfully obey all who are set over them?*

Col. iii. 24.

*What besides is required in the fifth commandment?*

"To order myself lowly and reverently to all my betters."

*Who are your betters?*

Those who are above me in station or in age.



*What further directions are given us concerning this in Holy Scripture?*

We are required to "esteem other (persons) better than ourselves," and to "honour all men" whether above us or below us in life (Phil. ii. 3; 1 Pet. ii. 17).

*Have parents, governours, teachers, pastors and masters a duty towards those committed to them?*

Yes; God requires that all should govern with love and justice.

*What is especially said about masters or employers?*

Cor. iv. 1.

### § 3. *The Promise.*

*What promise does God give to those who keep this commandment?*

*What was the promised land of the Israelites?*  
Canaan.

*What is the promised land for Christians?*

*Why is this special promise attached to the fifth commandment above all others?*

Because obedience to parents is the foundation of all obedience to God. The child who honours and loves his parents "whom he hath seen," will be sure to honour and love his Father "Whom he hath not seen" (1 John v. 20).

[Hence this commandment is sometimes regarded as belonging to the first table instead of the second, to our duty towards God rather than our duty towards our neighbour.]

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## SIXTH SUNDAY AFTER TRINITY.

### THE SIXTH COMMANDMENT.

*First year*—Lecture, Matt. v. 17-27; Text, Matt. v. 22.

*Second year*—Lecture, Gen. iv. 1-16; Text, Lev. xix. 18.

*Third year*—Lecture, Luke x. 25-38; Text, 1 John iii. 15.

#### PORTION OF CHURCH CATECHISM.

*From "My good child" to "Amen, so be it."*

§ 1. Murder.

*Repeat the sixth commandment.*

*Who was the first murderer?*

Gen. iv.

*Is all killing murder?*

No; to murder is to kill a person with the intention of killing him, as from hatred, or revenge, or envy, or for money.

*Where there is no intention of killing, as by the accidental discharge of a gun, is it murder?*

No; it is only manslaughter (Num. xxxv. 22-29).

*Are there any cases where it is not murder to kill even with the intention of killing?*

Yes; where a man is put to death by the order of a judge or ruler acting under the law, it is not murder.

*From whom do rulers "bear the sword," or possess the power of life and death?*

Rom. xiii. 4.

*What law did God lay down to Noah concerning murderers?*

Gen. ix. 6.

*Is it murder to kill in war?*

Not in a soldier who obeys the rulers of his country.

*How do you know this?*

Because S. John the Baptist did not require soldiers to renounce their calling as a part of true repentance, nor did our Lord or His Apostles require soldiers to do so either as a condition of becoming Christians (Luke iii. 14; Matt. viii. 10; Acts x. 1-5, 47, 48).

*May it be murder in rulers to command soldiers to kill?*

Yes; if the war is unjust or needless.

*Is it murder to kill in self defence one who seeks to kill us?*

No; if one must die it should be he who, by his intention to murder, is already condemned by God as a murderer.

*May manslaughter oftentimes be a crime and sinful?*

Yes; if it is the result of carelessness or neglect.

*In what other way may this commandment be broken?*

We commit murder if we wilfully refuse to save a person from death when it is in our power (as from drowning, or hunger, or cold).

*Is it murder for a man to kill himself?*

Yes; if he has his reason.

*Why is suicide murder?*

Because God gives a man no more right to take his own life than to take that of another.

*Can the sixth commandment be broken by our treatment of the lower animals?*

Yes; all cruelty to animals is of the nature of murder.

## § 2. Anger.

*Can we break this commandment in any other way than by actually killing a person?*

Yes; I am bound "to hurt nobody by word or deed," and "to bear no malice nor hatred in my heart."

*Who teaches us that speaking angry words and calling names is of the nature of murder?*

*What are His words?*

Matt. v. 21, 22.

*How does S. John sum up our Lord's teaching on this commandment?*

1 John iii. 15.

*What is one very common form of breaking this commandment?*

By holding imaginary conversations in which biting words are addressed to the person who has injured us.

*Is it then always wrong to be angry?*

No; it is written of our Lord concerning certain hypocrites that "He looked round about on them with anger" (Mark iii. 5).

*What is a just cause of anger in Christians?*

The sight of wrong or injustice.

*If we had no righteous anger at such times, what would it show?*

That we had not the love of good or the spirit of Christ.

*Did Christ ever hate the sinner?*

No; he only hated his sin, and we must take care to imitate Him in this.

### § 3. Soul Murder.

*What is the worst sin under this commandment?*

The murder of a soul.

*How can we murder a soul?*

By leading it into sin or causing it to doubt or deny the faith, thus bringing upon it eternal death.

*What does our Lord say in regard to the sin of soul murder?*

Matt. xviii. 6.

*Who does our Lord teach us was the first murderer?*

John viii. 44.

*Why is he the worst also?*

Because he destroyed the souls of our first parents and still tries to destroy ours by tempting us to deny God and to disobey His laws.

### § 4. "Love is the Fulfilling of the Law."

*What is forbidden by this commandment—*

*what is required?*

Love and forgiveness.

*How does the apostle teach us to fulfil this commandment?*

Eph. iv. 31.

*And what does he add?*

Eph. iv. 32.

*Who is our great example in keeping this commandment?*

Our Blessed Lord Who, when His enemies were murdering Him, prayed, "Father, forgive them; for they know not what they do" (Luke xxiii. 34).

*In what words does our Lord teach us to do likewise?*

Matt. v. 44.

[It may be necessary for the teacher to explain that destroying the life of a human being in any stage of its existence is murder.]

*SEVENTH SUNDAY AFTER TRINITY.*

**THE SEVENTH COMMANDMENT.**

*First year*—Lecture, Matt. v. 27-33; Text, Matt. v. 8.

*Second year*—Lecture, Gen. ii. 18-25; Text, Gen. ii. 24.

*Third year*—Lecture, John ii. 1-12; Text, Mark x. 8, 9.

PORTION OF CHURCH CATECHISM.

*From "How many sacraments" to the end.*

§ 1. *Marriage.*

*What is the seventh commandment?*

*How are you to obey this commandment?*

By keeping my body in temperance, soberness, and chastity.

*What does the seventh commandment forbid?*

It forbids that a man or woman should have more than one living wife or one living husband.

*What besides does it forbid as interpreted by our Lord?*

It forbids the marriage of any person with one divorced (Matt. v. 32).

*But does not the law of the State in some cases allow such marriages?*

Yes; but where the law of the State is contrary to the law of God, Christians "ought to obey God rather than men" (Acts v. 29).

*What besides does this commandment forbid?*

It forbids all incestuous marriages, that is, marriages between near relatives, as nephew and aunt, uncle and niece, sister-in-law and brother-in-law. (See Lev. xviii., where all such marriages are denounced as heathenish "abominations.")

*How are we to regard marriage?*

As an ordinance of God of such a sacred character that He has made it the type of that union which exists between "Christ and the Church" (Eph. v. 32).

*Can a marriage be dissolved?*

No power but that of death can dissolve a marriage (Rom. vii. 2, 3; Matt. xix. 6).

*How then ought the "holy estate of matrimony" to be entered into?*

"Reverently, discreetly, advisedly, soberly, and in the fear of God" (Marriage Service).

*How ought all marriages to be performed?*

Christ should be "called to the marriage" (John ii. 2), and it should be performed with due solemnity according to the order of the Church.

### § 2. Sources of Impurity.

*Can we commit this sin in our thoughts?*

Yes; our Lord plainly tells us that "whosoever looketh to lust . . . hath committed adultery already in his heart" (Matt. v. 28).

*How then must we try to keep this commandment?*

By guarding well our hearts, putting away evil thoughts at once, praying God to keep them away from us, and resolutely thinking about something else.

*How may we know what are evil thoughts?*

All thoughts that we should be ashamed to tell to our parents or to any one whom we look up to.

*How does the Prayer Book teach us to pray against evil thoughts?*

"O God, make clean our hearts within us."

*How besides must we try to keep this commandment?*

By avoiding all filthy words, refusing either to say them ourselves or to listen to others saying them.

*What does Holy Scripture say of these sins?*

Prov. ii. 18; Rev. xxi. 8.

*What great promise does our Lord hold out to those who resist them?*

Matt. v. 8.

*How does the Catechism teach us we must keep this commandment?*

I must "keep my body in temperance, soberness, and chastity."

*Why is the duty of temperance in food and drink included under this commandment?*

Because these sins invariably lead to the sin of unchastity.

*How besides must we try to keep this commandment?*

By avoiding all evil company and idleness.

*How besides ?*

By keeping a watch over our eyes so as not to look on any indecent pictures, or on any other sight which may tempt us to sin (Matt. v. 29).

§ 3. *Our Bodies Sacred.*

*What great method does S. Paul use to warn Christians against sins of impurity?*

He reminds them of their baptismal privileges.

*Why does he specially remind them of these?*

Because they were then made members of Christ, and were delivered to the all-holy God.

*Does this membership in Christ apply only to the souls of Christians?*

No; S. Paul particularly tells the Corinthians that it applies also to their bodies.

*What are his words?*

1 Cor. vi. 15.

*What other comparison does he use to the same effect?*

He compares the Christian's body to a temple dedicated to God.

*What does he say?*

1 Cor. vi. 19.

*What then should you remember?*

That if I allow any evil in my heart, or on my tongue, or in my life, I defile Christ's body, I pollute God's temple.

*And what should the remembrance of this make you do?*

It should make me keep myself pure in body and soul.

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**EIGHTH SUNDAY AFTER TRINITY.**

**THE EIGHTH COMMANDMENT.**

*First year*—Lecture, John xii. 1-9; Text, Eph. iv. 28.

*Second year*—Lecture, Josh. vii. 10 to end; Text, Ps. xxxvii. 25.

*Third year*—Lecture, Luke xix. 1-11; Text, Rom. xiii. 8.

**PORTION OF CHURCH CATECHISM.**

*From the beginning to "people of God."*

## § 1. Dishonesty.

*Repeat the eighth commandment.*

*What is stealing?*

Taking or keeping anything without the will of the owner.

*In what other way can we break this commandment besides actually laying hands on the goods of others?*

By cheating.

*Give some examples of common cheating in trade.*

Deut. xxv. 13-17.

*Give another.*

Adulteration of goods, that is, mixing a cheaper material with a dearer one and selling the mixture as the best.

*Is it wrong to buy goods known to be stolen?*

Yes; by doing so we become partners with the actual thief.

*Mention another kind of stealing?*

Not paying one's debts or even delaying to pay them when we have the ability.

*Mention another.*

Using money entrusted to us without the consent of the owner.

*How can servants and others be dishonest towards their employers besides by laying hands on their goods?*

By wasting the time for which they are paid.

*How besides?*

By wasting the goods entrusted to them, or giving them away even in charity without permission.

*How can one steal from the government?*

By withholding one's lawful taxes.

*What other sin is of the nature of theft?*

Oppression of the poor or of those who labour for us.

*How can we oppress them?*

By making a hard bargain for their services, by paying them less than we promised, or demanding more work than they undertook to do.

## § 2. Bribery, etc.

*What is bribery?*

Selling or buying a vote at election.



*What other kind of bribery is there?*

Selling the power that is put in our hands for the public good, or for the good of those who employ us.

*Why is all bribery stealing?*

Because it is selling that which is only given us in trust.

*Is the person who bribes as guilty as the person bribed?*

Yes; both are thieves.

*What other evil practices are akin to dishonesty?*

All gambling, betting and mere speculating.

*Why?*

Because they are an attempt to get the property of others without giving its value in money or work.

*Is it lawful to keep something that we find without trying to discover the owner?*

No; to do so is as bad as to steal.

*What besides does the Catechism connect with stealing?*

“Pickings”; that is, taking small portions of things which we think the owners will never miss.

### § 3. *Robbing Parents and Robbing God.*

*Have children any right to take what belongs to their parents without leave?*

Prov. xxviii. 24.

*How do people rob the poor?*

By withholding that which God has given them wherewith to aid them.

*Does any one hold his property in such a way that he can do with it absolutely as he pleases?*

No; all are God’s stewards, to whom God has given goods in trust to be used according to His will (Matt. xxv. 14 to end).

*Who gives us power to get wealth?*

Deut. viii. 18.

*In what other way can we break this commandment?*

By refusing to give to God’s service the due share of the means which He has given us.

*What does God say of those who act so?*

Mal. iii. 8.

*What terrible example have we in Holy Scripture of the sinfulness of dishonesty?*

John xii. 6.

*What was the end?*

He sold His Divine Master for the paltry sum of thirty pieces of silver, and then went and hanged himself (Matt. xxvii. 5).

§ 4. *Our Duty.*

*How does the Catechism sum up our duty under this commandment?*

That we are to be "true and just in all our dealings."

*If we have stolen anything, how must we show our repentance?*

By restoring it to the full extent of our ability.

*What notable example of such a spirit have we in Holy Scripture?*

Luke xix. 8.

*What is the best preventative for all dishonesty?*

Heb. xiii. 5.

*What besides?*

Honest industry. "To learn and labour truly to get mine own living."

*What advice does S. Paul give to a reformed thief?*

Eph. iv. 28.

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NINTH SUNDAY AFTER TRINITY.

THE NINTH AND TENTH COMMANDMENTS.

*First year*—Lection, Acts v. 1-12; Text, 1 Pet. iii. 10.

*Second year*—Lection, 2 Kings v. 20 to end; Text, Ps. xv. 1, 2, 3.

*Third year*—Lection, Luke xi. 37-45; Text, Matt. xii. 35.

PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

§ 1. *Lying.*

*Repeat the ninth commandment.*

*How is this explained in the Catechism?*

That I am to "keep my tongue from evil speaking, lying and slandering."

*What is the worst kind of lying?*

Perjury.

*What is perjury?*

It is calling God to witness to a lie.

*Why is it the worst kind of this sin?*

Because it is not only a breach of this commandment, but of the third also.

*How does our Lord suffer from this sin of perjury?*

Matt. xxvi. 59-62; Ps. xxxv. 11.

*Is it equally a breach of this commandment to tell a lie if not on oath?*

Yes; all falsehood or untruth is sin.

*Can we break this commandment in any other way than by using words?*

Yes; we can act a lie.

*What is hypocrisy?*

Pretending to be better than we are.

*Whom does our Lord call "a liar, and the father of it"?*

John viii. 44; Gen. iii. 4.

*How did God show His hatred of this sin at the very beginning of the Church?*

Acts v. 1-12.

*What fearful warning does Holy Scripture give us concerning liars?*

Rev. xxi. 8.

## § 2. Slandering and Evil Speaking.

*What is the next kind of false witness against our neighbour?*

Slandering or backbiting.

*What is slandering?*

Telling falsehoods in private or in public so as to injure some person's character.

*What is one common kind of slander?*

Exaggerating the faults or lessening the good qualities of our neighbor.

*Can this commandment be broken in any other way besides "lying and slandering"?*

Yes; by "evil-speaking," that is, by telling of the evil we find or think we find in our neighbours (1 Pet. ii. 1).

*Who are most in danger of breaking this commandment by evil-speaking?*

Those who indulge in much speaking or in gossip. What kind of people are generally found indulging in much speaking about their neighbours?

Those who have nothing instructive to converse about, and desire to make their conversation amusing rather than truthful.

*Does our Lord forbid us to judge of our neighbour's character or conduct?*

No; he bids us "judge righteous judgment" (John vii. 24).

*What then does He mean when He says, "Judge not, that ye be not judged" (Matt. vii. 1)?*

He only forbids rash and uncharitable judgments, which are almost always sure to be untrue. "Judge not according to the appearance" (John vii. 24).

*What are we always to remember in our judgments of our neighbour?*

That we cannot possibly know all the circumstances or temptations of our neighbour which, if they were known, might tend greatly to alter our opinion.

*What sin, then, do they commit who give utterance to rash judgments of their neighbours?*

They are generally guilty of "lying and slandering."

*Even when we are sure of the truth of some evil report about our neighbor, are we always right in repeating it?*

Not unless duty obliges us to do so. "Charity rejoiceth not in iniquity" (1 Cor. xiii. 6; 1 Pet. iv. 8).

*Why are slander and evil speaking so very sinful?*

Because they are a most fruitful cause of division and hatred and heartburning among a large number of people.

*To what three things does S. James compare an unbridled tongue because of these evil effects?*

James iii. 6, 7, 8.

*What warning does our Lord give us about the abuse of the tongue?*

“Every idle (that is, thoughtless, unconsidered) word that men shall speak, they shall give account thereof in the Day of Judgment” (Matt. xii. 36’).

§ 3. *To Refrain the Tongue.*

*Is it an easy matter to control our tongue?*

No; it is one that requires patient effort and constant watchfulness.

*What is there in the word “refrain” to teach us this?*

Refrain means literally to curb or hold back by force as we do a horse with a bit and bridle (James iii. 3).

*Will watchfulness be enough?*

No; we must pray constantly to be delivered from so great a sin (Ps. cxli. 3).

*What special grace must we ask for in order to gain control over our tongues?*

The grace of love or charity.

*What will this always lead us to do in regard to our neighbour’s faults?*

1 Pet. iv. 8.

*What does S. Paul say of charity?*

1 Cor. xiii. 4, 5, 6, 7.

*What promise is given to those who keep this commandment?*

1 Pet. iii. 10.

§ 4. *Covetousness.*

*Repeat the tenth commandment.*

*What is coveting?*

Desiring wrongly anything that belongs to another.

*In what does this commandment differ from the other nine?*

The other commandments require or forbid actions; this forbids desires.

*Does this commandment, then, penetrate more deeply into the conscience than any other?*

Yes; because it aims directly at the very thoughts of the heart (Rom. vii. 7).

*Where does our Lord tell us that all sin begins?*

Matt. xv. 19.

*What name did the Jews give to the tenth commandment?  
They called it "the hedge of the law."  
Why?*

Because it protects all the rest, so that if one can keep the tenth commandment and control the desires of his heart, he can keep all the others.

*What does Solomon say about the keeping of our hearts?  
Prov. iv. 23.*

(Covetousness as signifying the love of money is treated in the lesson on "Renouncing the World.")

TENTH SUNDAY AFTER TRINITY.

PRAYER.

*First year*—Lecture, Luke xi. 1-14; Text, Luke xi. 13.

*Second year*—Lecture, Dan. vi. 1-24; Text, Ps. lv. 18.

*Third year*—Lecture, Luke xviii. 1-9; Text, Phil. iv. 6.

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" to "please God to call me."

§ 1. Prayer.

*"My good child, know this," etc.*

*Can we keep God's commandments by our own power?*

No; we must have God's "special grace" to do so.

*What is meant by "grace"?*

Help, the help or "grace of our Lord Jesus Christ" through the Holy Spirit.

*What is meant by "special grace"?*

As each person has special temptations and weaknesses different from others, so every one must ask for special gifts of grace according to his needs.

*Can all obtain grace by prayer?*

Yes; all who pray aright.

*In what words has our Lord taught us this?*

Luke xi. 13.

*If then we do not keep God's commandments, whose fault is it?*

§ 2. How to Pray.

*Where has our Lord taught us how to pray?*

Matt. vi. 9; Luke xi. 2.

*Does the Lord's Prayer contain everything that we need to ask?*

Yes; it contains every petition that we can desire expressed in general terms.

*Why is the Lord's Prayer the best of all prayers?*

Because the Lord Jesus Who gave it to us, being very God, knows what best agrees with God's glory; and being very Man, He knows what best agrees with man's needs.

*Is the Lord's Prayer used often in the services of the Church?*

Yes; no service is complete without it.

*Should we use other words in our prayers besides those which our Lord has taught us?*

Yes; we must do so, because we are bidden to tell to God our particular needs.

*What great rule of acceptable prayer is laid down for us by our Lord?*

John xvi. 23.

*Why, then, does the Lord's Prayer not end as others, "through Jesus Christ our Lord"?*

Because it is peculiarly our Lord's own prayer, and the very fact of using it at all implies that we offer it in His Name.

*What other rule is there of acceptable prayer?*

We must pray in submission to God's will.

*Why is this?*

Rom. viii. 26; Matt. xx. 22.

*What example does our Lord give us of leaving all to God's will and wisdom?*

Luke xxii. 42.

*What must never be omitted from our prayers?*

Thanksgiving for all God's mercies to us, and acts of praise (such as "Glory be to the Father," etc.) or worship due to His majesty.

### § 3. *Times of Prayer.*

*What direction does S. Paul give us as to when to pray?*

1 Thess. v. 17.

*Why ought we to pray "without ceasing?"*

Because we always need God's help.

*But how can we pray "without ceasing"?*

By being always in the spirit of prayer. A holy wish is prayer.

*But is this enough?*

No; we must have special times of prayer.

*When, at least, ought we specially to pray?*

Privately at home every morning and night, and on Sundays and other great festivals publicly in church.

*How often in the day does the Psalmist tell us he praised God?* Ps. cxix. 164.

*Have holy men in all ages of the Church found time for frequent prayer?*

Ps. lv. 18; Dnn. vi. 10; Luko ii. 37.

*Can those who are busy do so?*

Yes; it is a good custom in the midst of work to lift up the heart frequently to God, saying some short prayer to Him.

*Give examples of some such ejaculatory prayers.*

"Lord have mercy upon me;"

"Christ have mercy upon me;"

"Glory be to the Father," etc.

*What should you always do before taking your meals?*

I should offer up a short prayer or grace, such as, "Bless, O Lord, this food to our use, and give us thankful hearts, for Jesus' sake. Amen."

#### § 4. *Forms of Prayer.*

*Is it possible for any number of people to unite in prayer without using some form?*

No; the only choico in public worship lies between a form newly made on every occasion (which is the case in what are called *extemporaneous services*), and a form which is already composed, and known both by minister and people.

*If it is right to use such a form of prayer as "Jesus, lover of my soul," in verse, can it be wrong to use forms of prayer in prose?*

No; all are agreed in singing forms of prayer: it cannot be any less right to use them when they are only said and in prose.



*Did God's ancient Church of Israel use forms of prayer in divine service?*

Yes; they could not do otherwise.

*What proofs have we of this in the Old Testament?*

Precomposed forms of prayer will be found in Num. vi. 22-27; x. 35, 36; Deut. xxi. 7, 8; xxvi. 5-11, 13-16.

*What other proofs are there?*

The Book of Psalms formed the chief part of the Prayer Book of the Jewish Church, many psalms being originally written for this purpose, as may be seen by their titles and internal structure. (See especially Psalms iv., v., vi., xlii., xliv., xcii.)

*What do great Hebrew scholars tell us about the Jewish form of worship?*

They tell us that the Jews had not only fixed forms, but also a fixed order in their public worship, both in the Temple and in their synagogues; the Temple worship consisting of prayers, psalms, lessons from Holy Writ, sacrifices and incense; the synagogue worship, of prayers, psalms, lessons and exhortations only. (See Luke iv. 16, Acts xiii. 15.)

*Did our Lord give His sanction to this method of worship?*

Yes; His constant attendance at synagogue and Temple sanctioned it, for though He condemned the formality of some of the worshippers, He never once condemned the form of worship.

*Did our Lord ever give His positive sanction by precept as well as by example to the use of precomposed forms of prayer?*

Yes; when He gave us the Lord's Prayer.

*Is the Lord's Prayer only a model to teach us what to ask for and how to ask it?*

No; it is a form of prayer, the very words of which are to be used.

*Does our Lord tell us we are to use the very words which He gave us?*

Yes; He says, "When ye pray, say, Our Father," etc (Luke xi. 2).

*What does the plural number throughout this prayer ("our," "us," "we,") plainly show?*

It shows that the prayer was meant primarily for united and public worship.

*Has it always been so used?*

Yes; we have the most positive proof that it was so used in the Primitive Church daily.

*Would it have been strange for the Apostles to adopt an extemporaneous form of worship?*

Yes; they had been accustomed all their life long to the use of a liturgic worship; and it would have been as strange and new for them to adopt extemporaneous worship as for us who have been brought up in the Church.

*When the Apostles had founded the Church, what do we find?*

We are told at the very outset that it was one of the four marks of the Church's unity that all joined (not merely in prayer but) in "the prayers," that is, certain well-known or "appointed" prayers. (See 2d Sunday after Trinity, § 7).

*Are the very words of one of "the prayers" of the Apostolic Church in Judæa given us?*

Yes; in Acts iv. 24-31. The expression "with one accord" shows that it was said in common, and therefore that it must have been precomposed. (There is nothing in the prayer itself to show that it was specially composed for this occasion, or to render it unfit for a time of persecution and while miraculous gifts were continued in the Church. Further references to the character of early Christian worship may be found in 1 Cor. xiv. 16 and 26; 1 Tim. ii. 1; Eph. v. 19).

*Has the Church ever ceased to use precomposed forms of prayer in her public worship?*

No; worship by precomposed forms has been the universal and unvarying custom of the Church in every age from the beginning. And to-day, out of 350 millions of nominal Christians, at least 300 millions use the ancient and divinely sanctioned method of worshipping God by means of precomposed forms.

*Does our Lord ever sanction the private use of forms of prayer?*

Yes; by His example on the Cross.

*How?*

In the moment of His greatest need and most fervent devotion, He uses the familiar forms of His Jewish Prayer Book, "My God, My God, why hast Thou forsaken Me?" from Ps. xxii. 1, and "Father, into Thy hands I commend My spirit," from Ps. xxxi. 5. (See Mark xv. 34 and Luke xxiii. 46).

### § 5. *Vestments in Public Prayer.*

*Why do the clergy wear a vestment or special dress in divine service?*

As a sign and a reminder of the reverence due to God.

*Why is a pure vestment covering the ordinary dress a sign of reverence?*

Because it is a symbol of the righteousness of Christ, without which no sinful man can stand in God's presence (Rev. iii. 18; xix. 8. Compare Is. vi. 2, where even angels "cover" themselves in that Presence).

*Is there any other reason for wearing a vestment in public worship?*

It is a badge of office reminding the people that the minister of divine service is an authorized servant of God. (It has the same practical use as the robes of our higher judges or the uniform of the officers of the army or navy.)

*What other reason can you give?*

To conceal the ever-changing fashions of man.

*What further reason?*

It has always been the custom of God's Ministry since the days of Aaron, the head of the first or Jewish order of priesthood.

*What authority had the Jewish ministry for wearing vestments in divine service?*

The authority of God Himself, Who considered it so important a matter that He gave most minute directions concerning it (Ex. xxviii.).

*How much of this law is applicable to the Church of Christ?*

The principle or underlying law that some appropriate and distinctive dress is necessary for "decency and order."

*Did our Lord by word or action ever contradict this principle of divine service?*

No; on the contrary, He sanctioned it by His constant presence in Temple and eynagogue.

*Would it ever occur to the Apostles to conduct divine service without proper vestments where it was possible to have them?*

No more than it would occur to them to reject the use of forms of prayer, or to refuse to admit infants to the covenant of grace, or to omit the special observance of one day in seven. (They had been accustomed to the use of vestments all their life long as a divine ordinance, and unless our Lord had specially forbidden them to use them, they would, as a matter of course, continue to employ them in Christian worship).

*Was the Church of Christ always employed vestments in divine service?*

Yes; from the very beginning. She has thus obeyed the Apostle's command that "all things be done decently and in order" (1 Cor. xiv. 40).

*Are vestments necessary to the efficacy of prayers or sacraments?*

No; they are only necessary to decency and reverence. If necessity require, any place may become a church, any table an altar, and any dress a sufficient vestment.

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## ELEVENTH SUNDAY AFTER TRINITY.

### THE BOOK OF COMMON PRAYER.

*First year*—Lection, Luke xviii. 9-15; Text, Mark xi. 17.

*Second year*—Lection, Deut. xxvi. 1-16; Text, Ecc. v. 2.

*Third year*—Lection, Acts iv. 13-32; Text, 1 Cor. xiv. 15.

### PORTION OF CHURCH CATECHISM.

From "My good child," to "Amen, so be it."

§ 1. *Primitive Worship in the Prayer Book.*

*Has our Prayer Book any connection with the services used by the Church immediately after the Day of Pentecost?*

Yes; our Prayer Book contains the substance of these services, and is a direct growth from them as from a germ or seed.

*Of what two parts did the worship of the Primitive Church consist?*

“The Breaking of Bread and the Prayers” (Acts ii. 42).

*How are these two parts of worship represented in our Prayer Book?*

They are represented by our office for Holy Communion, and by the offices for Daily Morning and Evening Prayer.

*Has the Church always had forms for other rites and ceremonies besides the Liturgy or Communion office and the Daily offices?*

Yes; besides the offices for Holy Communion and Daily Prayer, she has had forms for occasional services.

*What are these?*

The offices for Holy Baptism, Marriage, Burial, etc., to be used by Priests, and offices for Confirmation, Ordination, Consecration of Churches, etc., to be used by Bishops.

§ 2. *The Liturgy.*

*What was the office for Holy Communion called in the early Church?*

The Divine Liturgy or Divine Service.

*Why was it called by this name?*

Because it was always regarded as the chief act of the Church's ordinary worship.

*When the Church spread into many different lands after the Day of Pentecost did Christians carry with them any form for celebrating the Holy Communion?*

Yes; they doubtless carried with them the form of Divine Service used by the Apostles at Jerusalem.

*Did this form always remain the same in all countries?*

It remained the same in its leading features.

*In what respect did the liturgy of one country differ from that of another?*

First, in language; according to the teaching of the Apostles, divino service was always in the language which the people understood (1 Cor. xiv. 14-20).

*In what other respect did they differ from one another?*

In details; each Church having the right to add to and beautify its own liturgy while preserving the essential features of the original form.

*Have any of these early liturgies come down to us?*

Yes; four great liturgies of the early Church have come down to us.

*What are these?*

1. The Jerusalemite, of S. James.
2. The Ephesine, of S. John or S. Paul;
3. The Alexandrine, of S. Mark;
4. The Roman, of S. Peter.

*In what parts of the Church did these forms of the liturgy prevail?*

The Jerusalemite in Palestine, Syria, Proconsular, Asia, and Sicily.

The Ephesine in Asia Minor, Gaul, Spain, Northern Italy, and Britain;

The Alexandrine in Egypt and Ethiopia;

The Roman in Southern and Central Italy.

(The Eastern of S. Thaddæus, used in Malabar (India and other parts of Asia, is sometimes reckoned as a fifth.)

*Do we possess copies of any other ancient liturgies derived from these?*

Yes; more than eighty have come down to us representing many languages and many widely separated countries.

*Mention some of these.*

The liturgies of Ethiopia, of Armenia, the Orthodox Oriental (Greek and Russian), the Gallican or French, the Mozarabic or Spanish, the Ambrosian (of the North of Italy), the Nestorian, Jacobite, etc.

*What features are common to all these liturgies?*  
(See Table p. 155.)

*Do these parts occupy the same position in all the liturgies?*

*What does this oneness of framework show beyond a doubt?*

It shows that these liturgies, so different in language and in details, yet possessing so many features in common, must all have originated in one common form in use when the Church was still gathered in one place.

*When only was the Church thus gathered together into one place and under one roof?*

Only during a brief period in Jerusalem immediately after the Day of Pentecost.

*Did the twelve Apostles at once go out in person into all lands?*

No; they remained at Jerusalem for about ten years in fulfilment of Christ's command to "begin" there (Luke xxiv. 47), and during this period those great principles of worship as well as of government, which we find afterwards in every land, were definitely settled.

COMPARATIVE TABLE, SHOWING THE LEADING FEATURES OF THE FOUR PARENT LITUR-  
GIES, AND OF THE ENGLISH, SCOTTISH AND AMERICAN LITURGIES.

S. JAMES.	S. MARK.	S. JOHN.	S. PETER.	ENGLISH.*
1 Prefatory Prayer and Introit. 2 Trisagion ("Holy God, holy and mighty, holy and immortal"), holy and immortal. 3 Lessons from the Old and New Testaments. 4 Oblation of Elements. 5 Creed. 6 Kiss of Peace. 7 Prayer for the whole Church. 8 Sursum Corda ("Lift up your hearts"). 9 Ter Sanctus ("Holy, holy, Holy"). 10 Words of Institution. 11 Oblation of the Holy Ghost. 12 Prayer for the living, departed. 13 Lord's Prayer. 14 Prayer for the faithful. 15 Lord's Prayer. 16 Communion. 17 Thanksgiving. 18 Dismissal with blessing.	1 Prefatory Prayer and Introit. 2 Trisagion. 3 Epistle and Gospel. 4 Oblation of Elements. 5 Creed. 6 Kiss of Peace. 7 Prayer for the whole Church. 8 Sursum Corda. 9 Prayer for the faithful, departed. 10 Words of Institution. 11 Oblation of the Holy Ghost. 12 Invocation of the Holy Ghost. 13 Prayer for living. 14 Lord's Prayer. 15 Communion. 16 Thanksgiving. 17 Dismissal with blessing.	1 Prefatory Prayer and Introit. 2 Gloria in Excelsis ("Glory be to God on High"). 3 Epistle and Gospel. 4 Oblation of Elements. 5 Creed. 6 Prayer for the whole Church. 7 Sursum Corda. 8 Ter Sanctus. 9 Prayer for living. 10 Words of Institution. 11 Oblation of the Holy Ghost. 12 Prayer for the living, departed. 13 Lord's Prayer. 14 Communion. 15 Thanksgiving. 16 Dismissal with blessing.	1 Prefatory Prayer and Introit. 2 Gloria in Excelsis. 3 Epistle and Gospel. 4 Creed. 5 Oblation of Elements. 6 Sursum Corda. 7 Ter Sanctus. 8 Prayer for living. 9 Words of Institution. 10 Oblation of the Holy Ghost. 11 Prayer for the living, departed. 12 Lord's Prayer. 13 Communion. 14 Thanksgiving. 15 Dismissal with blessing.	1 Prefatory Prayer with Introit (Hymn) preceding. 2 Psalms. 3 Epistle and Gospel. 4 Lesson, with Kyrie (Lord, have mercy), and Epistle and Gospel. 5 Creed. 6 Oblation of Elements. 7 Prayer for Church Militant with commemoration of faithful departed. 8 Kiss of Peace, represented by "Ye who do truly, etc." 9 Sursum Corda. 10 Words of Institution. 11 Communion. 12 Lord's Prayer. 13 Oblation. 14 Prayer for "all Thy whole Church." 15 Thanksgiving. 16 Gloria in Excelsis. 17 Dismissal with blessing.

\*The Scottish and American differ from the English only in possessing in addition the Invocation (12) and in having the Oblation (11) restored to its ancient place between the words of Institution (10) and the Invocation (12).



### § 3. *The Daily Offices of Prayer.*

*Did the early Church make provision for daily worship?*

Yes; services of prayer and praise were appointed for every day throughout the year in addition to the Holy Communion, which was usually confined to Sundays and holy days.

*Of what did these daily services consist?*

In substance of what our Daily Morning and Evening Prayer consist, namely, recitation or singing of the Psalter in course, brief lessons from the other parts of Holy Scripture, canticles or hymns, and prayers, always including the Lord's Prayer. (See Sixteenth Sunday after Trinity, § 7, and Tenth Sunday, § 4.)

*How many such daily services were there at the first?*

Probably only two, or at the most three, after the example of the Temple "hours of prayer" (Acts ii. 46; iii. 1).

*How many daily services were in use later?*

Seven; namely, matins, before dawn; prime, after daylight; tierce, at 9 A.M.; sext, at noon; nones, at 3 P.M.; vespers, at 6; compline, at 9. An eighth service, called lauds, originated in the pious custom of prayer and praise (laus) when one awaked in the night.

*How did these additional services originate?*

Probably as household devotions.

*On account of their frequency and intricacy, by whom alone were the most of these services observed?*

By the monks and nuns in monasteries.

*What did the Church of England do with them at the Reformation?*

By combining them she reduced them to what was probably their original number, matins and evensong. (These daily offices as services for the people survive only in the Anglican Communion).

*In what respect do these daily offices differ from the Holy Communion?*

In this respect, that they are only of ecclesiastical appointment, while the Holy Communion is the one service of public worship ordained by Christ.

§ 4. *Divine Service in the Church of England.*

*With which of the four great liturgies of the primitive Church is our own office for Holy Communion most intimately connected?*

With the Ephesine of S. John.

*In what parts of the West was the Ephesine form of the liturgy used?*

In Gaul, Spain and Britain.

*How did it happen that the Ephesine was used in these countries?*

The Church was probably founded in this part of Europe by missionaries of the Apostolic age sent out from Ephesus, and who therefore carried the Liturgy of S. John with them.

*Into how many periods does the history of divine service of the Church of England naturally divide itself?*

Into four, namely:

1st. The British, A.D. 65 to 596.

2nd. The Anglo-Saxon, A.D. 596 to 1085.

3rd. The Norman, A.D. 1085 to 1549.

4th. The Reformed, A.D. 1549 to the present date.

*What was the character of divine service in the British period (A.D. 65 to 596)?*

The offices for Holy Communion and Daily Prayer were those which had been derived from the Ephesine forms brought by the first missionaries, and modified from time to time by contact with the kindred Gallican or French Liturgy.

*What was the character of divine service in the Anglo-Saxon period (A.D. 596 to 1085)?*

S. Augustine the Missionary (afterwards first Archbishop of Canterbury), who converted the Anglo-Saxons in the south of England, remodeled the old British service by introducing some additional features of the Gallican use. These remodeled services were used by the Anglo-Saxon Christians converted by Augustine, while the old British services continued to be used in the north and west. In process of time these competing rites became assimilated and united, though many varieties of ritual or "uses" still remained in different Dioceses.

*What was the character of divine service in the Norman Period (A.D. 1085 to 1549)?*

Osmund, the first Normann Bishop of Sarum or Salisbury, found great diversities of rites and ceremonies in his Diocese and immediately (A.D. 1085) proceeded to revise and reform the service books. This work was so well done that "the Sarum use," as it was called, was introduced into many other dioceses. Various "uses" however still remained, such as those of York, Lincoln, Hereford, and Bangor, but that of Sarum was the most popular.

*What took place at the beginning of the fourth period (A.D. 1549)?*

These different forms of divine service were again revised and reformed, and one "use" was adopted for all Dioceses in the land.

*Were the Roman liturgy and offices ever the "use" of the Church of England?*

Never at any period of its history. As papal influence increased in England many Roman features were introduced, but the English services never lost their independent character as derived from the Ephesine and Gallican forms, and not from the Romann.

*When was the Roman liturgy first introduced into England?*

About the beginning of the 18th century, when it became the use of the Roman sect in England.  
(See lesson for Nineteenth Sunday after Trinity.)

### § 5. *The Reformed English Prayer Book.*

*Into how many parts may the Prayer Book be divided?*

Into four parts; namely, two for divine service (Holy Communion and Daily Prayer), and two for occasional offices, namely, one for Priests (Baptism, Marriage, etc.); and one for Bishops (Confirmation, Ordination, etc.).

*Were these four parts of the Church's Prayer Book always bound together in one volume in England?*

No; before the Reformation they were commonly in four different volumes.

*What were these called?*

1. The Missal, containing the office for Holy Communion;
2. The Portuary or Breviary, containing the daily offices;
3. The Manual, containing the occasional offices for Priests;
4. The Pontifical, containing the occasional offices for Bishops.

*In what language were these services originally in England?*

In British before the Saxon Invasion, then in Anglo-Saxon or English.

*What language was gradually introduced into the services later?*

The Latin.

*Through what influence was this change introduced?*

Through Roman influence, which increased very much in the country after the Norman Conquest in A.D. 1066.

*How did it happen that the Norman services were in Latin?*

Because originally that was the language which the people understood; but the language of the people changed or became corrupted, while the language of the services remained the same.

*Into what condition as regards doctrine had the services come, under this foreign influence?*

They became very corrupt, many errors and superstitions having crept into the service books.

*What changes were made in the service books at the Reformation?*

They were translated into English; errors and superstitions were taken away; the services were simplified, the Seven Hours of the daily office being reduced to their primitive number of two, for Morning and Evening Prayer; some new matter was added, and the four books were bound together in one volume.

§ 6. *Our Prayer Book a Revision of the Ancient English Prayer Books and not a New Compilation.*

*Is it right to speak of the Book of Common Prayer as a new book or as compiled at the Reformation?*

No; in all its framework it remains the same book as from the beginning. (So clear were the Revisers on this point that Archbishop Crammer offered to prove that "the order of the Church of England, set out by authority of Edward VI., was the same that had been used in the Church for fifteen hundred years past.")

*How then would you describe this great work?*

It was a Revision. The English Book of Common Prayer is the ancient Prayer Book of the Church of England revised.

*By whom was the work of revision conducted?*

By the Church herself acting through her representatives in Convocation.

*How did the Convocation act?*

It appointed in 1542 a committee of learned Bishops and Priests of its own body with Shaxton, Bishop of Sarum, the successor of Osmund, as its Chairman.

*What followed?*

Bishop Shaxton died soon afterwards, and his place was taken by Archbishop Cranmer. After six years of labour the Committee, to whom had been committed the work of "examining, reforming and publishing the Divine Service," reported to Convocation the result of their efforts. The report was accepted by the Convocation, and the Book of Common Prayer, containing the old offices translated and revised, was given to the Church and authorized for use in every parish in the land on and after Whitsunday, A.D. 1549.

*When did the English Prayer Book receive its final revision?*

In A.D. 1662.

*What was the character of both these revisions of the ancient service books of the Church?*

The teaching of Holy Scripturo and the practice of the primitive Church were taken as the standard of reform throughout.

*What is the character of the contents of the Prayer Book?*

From a careful and detailed calculation, it has been found that, of the whole Prayer Book,

Three-fifths are taken from Holy Scripturo;

One-fifth consists of prayers, creeds and canticles more than 780 years old, and some reaching to

Apostolic times;

One-fifth consists of prayers and exhortations 200 to 330 years old.

*With what feelings ought we to regard the whole Book of Common Prayer?*

With feelings of great thankfulness that God has handed on to us such a rich treasury of Catholic devotion.

[The English book of Common Prayer was used in the American Church until the Revolution. In 1789 a few unimportant changes were made. Chief among these was the adoption of the Scottish form of Consecration of the Eucharist, which (with a few verbal alterations) was the form also in the revised English Book of 1549. The sacrificial character of the service receives thereby its proper emphasis, and the invocation of the Holy Ghost upon the sacred elements (lost through Roman influence) is restored to its ancient place. The American Church owes this great improvement under God to her first Bishop, Seabury of Connecticut, and to the Scottish Bishops who consecrated him.]

NOTE.—It may be found advisable so to divide the lessons on "Prayer" and "The Book of Common Prayer" (Tenth and Eleventh after Trinity), that they may serve for the Twelfth and Thirteenth Sundays as well. In that case the lesson on "Our Father," etc., should be used on the Fourteenth Sunday, and the remaining two on the Lord's Prayer omitted altogether.

*TWELFTH SUNDAY AFTER TRINITY.*

OUR FATHER, HALLOWED BE THY NAME, THY KINGDOM, THY WILL.

*First year*—Lection, Matt. xxi. 1-17; Text, Matt. xxi. 12, 13.

*Second year*—Lection, Ex. iii. 1-16; Text, Ecc. xii. 13.

*Third year*—Lection, Matt. xviii. 1-15; Text, Heb. i. 14.

PORTION OF CHURCH CATECHISM.

*From "How many Sacraments" to the end.*

§ 1. *Our Father.*

*Into how many parts may the Lord's Prayer be divided?*  
Into three; the address or invocation, the six petitions, and the doxology.

*What forms the invocation or address?*

*Why does our Lord tell us to say "Our Father"?*

In order to teach us we are not to pray for ourselves alone.

*Who alone has the right to say "My Father"?*

John xx. 17.

*Who then are the brethren for whom we are to pray when we say "Our Father"?*

"All men, especially them who are of the household of faith," that is, our brethren in the Church (Gal. vi. 10).

*Where are we taught to pray for "all men"?*

1 Tim. ii. 1.

*Why does our Lord bid us address our Father in heaven?*

In order to raise our thoughts above this earth and its affairs.

*But is not our heavenly Father everywhere?*

Yes; but He is in heaven most gloriously.

*Where is heaven?*

It is where our Lord Jesus Christ is in visible majesty at God's right hand. (Acts vii. 55, 56).

*Is there any other reason why our Lord bids us address God as our Father in heaven?*

Yes; in order to remind us of His infinite power and love above that of all fathers on earth.

*What were our Lord's words to His Disciples in order to encourage them to address their Father in heaven?*  
Matt. vii. 11.

§ 2. *Hallowed be Thy Name.*

*What is the first petition in the Lord's Prayer?*

*What is meant by petition?*

Asking or something asked.

*How many petitions are there?*

Six.

*How may these be divided?*

The first three are for God's glory; the last three for man's necessity.

*What then should we learn from this?*

That we are to seek and pray for the glory of God before all things (Matt. vi. 33).

*What is meant by hallowing?*

Keeping holy or sacred.

(This petition is further considered under the Third Commandment.)

§ 3. *Thy Kingdom Come.*

*What is the second petition in the Lord's Prayer?*

*Is not God already king over all the earth?*

Yes; He is and He has given our Lord Jesus Christ "all power in heaven and in earth" (Matt. xxviii. 18).

*How then can God have a kingdom to come?*

Because what He desires is the willing obedience of all over whom He reigns.

*What is meant by the kingdom of God or kingdom of heaven in Holy Scripture?*

It means the Church of Christ.

*Give examples.*

Matt. xiii. 47; John iii. 5.

*If then we pray "Thy kingdom come" in reality, what do we pray for?*

We pray that the knowledge of our Lord and Saviour Jesus Christ may be given to those who know Him not, and that His Church may grow and increase in the earth.



*What besides will this lead us to do?*

To work for the advancement of God's kingdom or Church both at home and among the heathen.

*How can we do this?*

By giving our prayers and aid and alms to those who are working for the extension of Christ's kingdom, and if God calls us to the work of the ministry to give ourselves.

*How alone can the kingdom of God really come on earth?*

By taking possession of men's hearts and lives.

*How is this taught us in Holy Scriptures?*

S. Paul says, "the kingdom of God is not meat and drink (that is, external things); but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv, 17).

*What words of our Lord seem to express this?*

Luke xvii. 20, 21.

*When will God's kingdom come perfectly?*

When Christ comes in visible glory and "when all things shall be subdued unto Him" (1 Cor. xv. 28).

*What then do we pray for when we say "Thy kingdom come"?*

We pray that Christ Himself may come, as S. John prayed, "Even so, come, Lord Jesus" (Rev. xxii. 20).

*Who alone can pray such a prayer?*

Those only who are preparing to meet Him.

#### § 4. *Thy Will be Done.*

*What is the third petition in the Lord's Prayer?*

*What is God's will?*

John iii. 16.

*What does our Lord say concerning the doing of God's will?*

Matt. vii. 21.

*Does God declare His will to us in any other way besides in His Scriptures?*

Yes; by His providence, or the way in which He orders our lives.

*What must we do when He sends us things hard to bear, such as disappointment or sickness or sorrow?*

We must submit to God's will.

*With what confidence must we submit?*

With the confidence that God is infinitely wiser than we are, and knows what is best for us.

*Who set us an example of thus saying "Thy will be done"?*

Luke xxii. 42.

§ 5. *As it is in Heaven.*

*To whom does our Lord direct our thoughts every time we say this petition of the Lord's Prayer?*

To the holy angels.

*Have the holy angels always existed?*

No; God created them.

*When did He create them?*

Before He created the world or man (Job xxxviii 7).

*Will men ever become angels?*

No; angels are a different order of creation (Heb. ii. 16).

*In what do angels differ from men?*

Angels are spirits only; men have, and shall always have, bodies as well as spirits (Heb. i. 7).

*Are all the angels alike in power or dignity?*

No; there are different ranks or orders amongst them.

*How many orders of angelic beings seem to be mentioned in Holy Scripture?*

Nine; namely, angels, archangels, cherubim, seraphim, thrones, dominions, virtues (or mights), principalities, powers (Col. i. 16; Eph. i. 21).

*Why are these Angels thus named?*

Evidently to express the special work or dignity committed to them by God. For example, angel means messenger; archangel, chief angel; seraphim, lofty or burning ones; cherubim, guardians.

*Are any archangels known to us by name?*

Rev. xii. 7; Luke i. 19.

*What is the office of the cherubim?*

To be guardians of holy things (Gen. iii. 24; Ezek. x. 7; compare Ex. xxv. 20).

*What is the special office of the seraphim?*

To worship (Is. vi. 2, 3).

*Have the various orders of angels anything to do for men on earth?*

Yes; they are sent by God to watch over Christian people night and day, and they take the souls of the faithful to Paradise when they die (Matt. xviii. 10; Heb. i. 14; Luke xvi. 22).

## § 6. *Angels our Fellow Servants and Examples.*

*What communion or fellowship besides have we with the angels?*

We join with them as "fellow servants" in the worship and praise of God (Rev. xix. 10; xxii. 9).

*Where do we join with them more particularly?*

In the Holy Eucharist where we say, "Therefore with angels and archangels, and with all the company of heaven," etc.

*Is the thought of the work and presence of the holy angels often brought before us in Holy Scripture?*

Yes, very often indeed. (See Gen. xix. 16; xxxii. 1, 2, 24; Psalm xxxiv. 7; xci. 11; ciii. 20, 21; Dan. iii. 28; vi. 22; Matt. xviii. 10; Luke i. 19; Acts xii. 7; xxvii. 23; 1 Tim. v. 21; Heb. xii. 22; Rev. xix. 10).

*What day has the Church appointed to recall this truth?*

The feast of S. Michael and All Angels (Sep. 29th).

*To what especially in the holy angels does our Lord direct our minds in this prayer?*

To the willingness and the perfectness with which they do God's will in heaven.

**THIRTEENTH SUNDAY AFTER TRINITY.**

**GIVE US THIS DAY, AND FORGIVE US, ETC.**

*First year*—Lection, John vi. 1-15; Text, John vi. 27.

*Second year*—Lection, 1 Kings xvii. 1-17; Text, Ps. cxlv. 15, 16.

*Third year*—Lection, Matt. xviii, 21 to end; Text, Mark xi. 25

PORTION OF CHURCH CATECHISM.

*From the beginning to "people of God."*

§ 1. *Daily Bread.*

*What is the fourth petition in the Lord's Prayer?*

*How is this explained in the "Desire"?*

"I pray unto God, that He will send us," etc.

*What things are needful for our bodies besides food?*

Clothing, shelter, health, etc.

*Why must we pray for these things as well as labour for them?*

Because God alone is "the author and giver of all good things" (Collect for Seventh Sunday after Trinity).

*Can the labour of men produce the fruits of the earth?*

Not without the sunshine and the rain which God must send (1 Cor. iii. 7).

*If God should withhold the rain or the sunshine for but a few weeks or days longer than usual, what would happen?*

Blight and famine would come upon the land.

*Who gives the health and the strength to labour and to earn money?*

God.

*In what words does God teach this to His ancient people?*

Deut. viii. 17, 18.

*Do those then who are already rich need to say this prayer?*

Yes; because God can in a moment withdraw His gifts both of health and riches.

*Why does our Lord bid us pray only for bread?*

To teach us to be content if need be with the simple necessities of life (1 Tim. vi. 8).

*Why does our Lord bid us pray only for "this day's" bread?*

To teach us to use this prayer daily.

*How did God teach His ancient people their dependence upon Him for "daily" bread?*

Ex. xvi. 11-22.

### § 2. *The Bread of the Soul.*

*What else do we pray for in this petition?*

The bread of the soul; our Lord Jesus Christ.

*In what words does our Lord teach us this?*

John vi. 35.

*How do we receive the Lord Jesus as the Bread of Life?*

We must receive Him in every way that He has appointed, in the reading and hearing of His Word, by the Holy Spirit in answer to prayer, but above all in the devout reception of His Body and Blood in the Holy Communion.

*What then, above all things, do we ask for when we say, "Give us this day our daily bread"?*

We ask that God would give us daily that new life of soul and body which is only in His Son Jesus.

*What other prayer may we fitly use for this bread of our souls?*

John vi. 34.

### § 3. *Forgive Us, As We Forgive.*

*What is the fifth petition?*

*What are "trespasses" called in the Lord's Prayer as we read it in S. Luke's Gospel?*

Luke xi. 4.

*Do we need to ask forgiveness "daily"?*

(For the further treatment of God's forgiveness see the Twenty-second Sunday after Trinity).

*What is one essential part of a true repentance?*

The forgiveness of others.

*How has our Lord taken care to impress this upon us?*

Five times at least He has taught us that if we are to obtain forgiveness from God we must first forgive others (Matt. vi. 14, 15; Mk. xi. 25, 26; Luke xi. 4).

*What are our trespasses called in the Lord's Prayer as given by S. Matthew?*

Matt. vi. 12.

*Why are sins called debts?*

Because in neglecting our duty we withhold something which we owe to God and can never pay again.

*In what parable does our Lord compare our sins to debts?*

Matt. xviii. 23 to end.

*What does He teach us there?*

He teaches us that we owe infinitely more to God than our brother can ever owe to us.

*What great duty does He teach us from this?*

That we are to forgive our brother "until seventy times seven."

*What does this mean?*

It means that there is no limit to our forgiveness, but we must forgive every time our brother repents.

*Must we wait until forgiveness is asked?*

No; we must be always ready to forgive, bearing no malice and praying for our brother's repentance (Matt. v. 44).

*If you do not forgive, what does this prayer become?*

It becomes a curse which I pronounce upon myself.

*What will make us always ready to forgive even the greatest injuries?*

The remembrance of how much "God for Christ's sake" has forgiven us.

*In what beautiful words does the Holy Spirit urge us to forgiveness?*

Eph. iv. 32.

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## FOURTEENTH SUNDAY AFTER TRINITY.

AND LEAD US NOT INTO TEMPTATION.

*First year*—Lection, Matt. iv. 1-12; Text, Heb. iv. 15.

*Second year*—Lection, Dan. iii. 8 to end; Text, Ps. xci. 4.

*Third year*—Lection, 1 Cor. x. 1-14; Text, 1 Cor. x. 13.

PORTION OF CHURCH CATECHISM

From "You said that your" to "anything that is his."

§ 1. *Temptation.*

*What is the last petition of the Lord's Prayer?*

*What is the meaning of temptation?*

Trial.

*What are some of the temptations to which we are constantly exposed?*

We are tempted within by our own sinful nature.

*Give examples of such temptations.*

Anger, lust, greediness, desire for strong drink, sloth, pride.

*What temptations are we exposed to from without?*

The example of wicked men, bad words, bad companions, bad books, bad pictures, false teaching about God and religion, the suggestions of evil spirits, etc.

*Is temptation itself sin?*

No; it only becomes sin when we yield to it.

*Does God ever lead us into temptation?*

Yes; in a sense, He may be said to do so when by His providence He allows us to be exposed to temptation.

*Does God tempt men to sin?*

James i. 13.

*Who is the great example of one led into temptation by God Himself?*

Our Lord Jesus Christ. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. iv. 1).

§ 2. *Deliver us from Evil.*

*When then we say, "Lead us not into temptation," do we pray to be entirely removed from temptation?*

No; because this would be a prayer that we should be removed from all trial, that is, that we should be taken out of the world.

*Can we be free from temptation as long as we are in the world?*

No; so long as we are in the world we are in a state of trial or probation.

*What then do we mean when we pray not to be led into temptation, when life is full of temptation?*

We pray not to be led into new or needless temptation, or such trials as may overcome us.

*How then may we explain this petition?*

“Lead us not into temptation (or trial), but (if Thou in Thy wisdom seest fit to do so) deliver us from the evil (of it). If we are led into the presence let us not be brought under the power of temptation.”

*How does our Lord elsewhere express this meaning of His own prayer?*

John xvii. 15.

*Does the explanation in the “Desire” agree with this?*

Yes; it says that we pray God “to save and defend us (not from but) in all dangers, etc.; and that He will keep us (not in but) from all sin and wickedness, and from our ghostly or spiritual enemy, and from everlasting death.”

*What is the only real “evil”?*

Sin and its consequences.

*Give an example of God saving a man not from but in a ghostly or spiritual danger?*

Joseph; by the providence of God he was exposed to temptation, but by the grace of God he was preserved from sin (Gen. xxxix.).

### § 3. Watch and Pray.

*Can we resist temptation in our own strength?*

No; we must have the help of God or we shall fall.

*Are we ever exposed to temptation before which we cannot but fall?*

Not if we pray for God's help.

*What does the Holy Spirit speaking by S. Paul say?*

1 Cor. x. 13.

*What besides praying against temptation does our Lord command us to do?*

Mark xiv. 38.

*What especially must we watch against?*

We must watch against the very beginnings of sinful desire.



*How besides are we to watch against temptation?*

By avoiding the places and occasions of it.

*What is the sin of presumption?*

It is the sin of thinking oneself proof against temptation.

*When do we commit this sin?*

When we run into temptation or danger without being led into it by the call of duty.

*Have we any right to expect God's help when we put ourselves in the way of temptation?*

No; to do so is to forfeit all claim to God's protection.

[The words "For Thine is the kingdom, and the power, and the glory, forever and ever," are called the doxology. They are not found in some of the oldest copies of the New Testament.]

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## FIFTEENTH SUNDAY AFTER TRINITY.

THE HOLY CATHOLIC CHURCH FORESHADOWED  
AND FORETOLD.

*First year*—Lection, Matt. xvi. 13 to end; Text, Matt. iii. 1, 2.

*Second year*—Lection, Is. liv.; Text, Dan. ii. 44.

*Third year*—Lection, Matt. iii. 1-13; Text, Matt. xvi. 18.

PORTION OF CHURCH CATECHISM.

*From "What dost thou chiefly" to "please God to call me."*

### § 1. *The Church the One Way of Salvation.*

*What is the next article of the Creed after "I believe in the Holy Ghost"?*

*What is the Church called in the Nicene Creed?*

"One Catholick and Apostolick Church."

*Why is this article placed next after "I believe in the Holy Ghost"?*

Because the creation of the Church was the first work of the Holy Ghost after His descent on the first Whitsun-Day.

*By Whom then was the Holy Catholic Church made?*  
By God and not by man.

*Why is it necessary to believe in the One Holy Catholic Church?*

Because it is God's one appointed way of salvation.

*What is written of it as the one way of salvation?*

"The Lord added to the Church daily such as should be saved," or, as it is better translated, "those that were being saved" (Acts ii. 47).

*Does this apply to devout heathen who have never heard the Gospel, or to others who have not had it truly presented to them?*

No; God is just, and will only judge men according to the opportunities which He gives them (Luke xii. 47, 48; Rom. ii. 6-17).

*Does it make any difference then what Church or sect we belong to if we are only aiming at the right place?*

Yes; it makes a great difference whether we obey Christ or disobey Him.

*Is it important then that we should know what His Church is?*

Yes; it is very important, because our Lord has said, "If ye love Me, keep My commandments" (John xiv. 15).

## § 2. *The Jewish Church.*

*Did God have a Church on earth before the Holy Catholic Church?*

Yes; He had the Church of Israel or Jewish Church.

*Who founded this Church?*

God Himself.

*In what person did He found it?*

God founded the Jewish Church in Abraham about 1900 years before Christ (Gen. xvii.).

*By what rite or sign were persons admitted to it?*

By circumcision.

*Were all persons members of it who were circumcised?*

Yes; if they continued to believe in God and to live in communion with its ministry.

*What ministry did God appoint over the Jewish Church?*

A priesthood in three orders, High Priest, Priest and Levite (Lev. viii.; Num. iii. 1-14).

*By whom did God call and ordain this ministry?*

By Moses.

*How were the high priests and priests ordained?*

They were anointed with holy oil, which was called the "holy anointing oil" and was a type of the Holy Spirit (Ex. xxx. 30 to end; Acts x. 38).

*What were the peculiar duties of the High Priest?*

To exercise a general oversight of the public worship, and to perform the most sacred parts of Divine Service (Num. iii.; Lev. xvi.).

*What were the duties of the second order of the priesthood?*

They conducted the daily and weekly services of the Temple, offering the sacrifices, interpreting the Law, and blessing the people in God's Name.

*What were the duties of the third order or Levites?*

They were the assistants of the priests, but had no right to offer sacrifices or pronounce benedictions.

*What was the penalty of usurping the priest's office?*

The penalty was death to anyone who attempted to exercise the duties of a priest until he was regularly ordained (Num. iii. 10).

*What happened to Korah (a Levite) and Dathan and Abiram (Caymen), on their attempting to assume the priesthood?*

The earth opened and swallowed them up with all the persons who upheld them (Num. xvi.).

*Give another instance of the same kind.*

King Uzziah, who was only a layman, went into the Temple to burn incense on the altar, and God smote him with leprosy (2 Chron. xxvi.).

*What other layman, who was also a king, presumed to usurp the priest's office?*

1 Sam. xiii. 5-15.

*What was God's punishment for this act?*

Verse 14.

*What was the principle which God laid down concerning a similar act of Saul?*

1 Sam. xv. 22.

*Which is the more important, the Jewish or the Christian priesthood?*

The Christian priesthood.

*If the unlawful entering on the Jewish ministry was punished with death, what should we think of the unauthorized exercise of the Christian ministry?*

That it would be sinful in the highest degree.

*Does the Holy Spirit expressly teach us that it is possible for men to commit this sin now?*

Jude 4, 11.

### § 3. Schism in the Jewish Church.

*Did wicked men in Israel ever attempt to set up another church in place of that which God had set up?*

Yes; King Jeroboam and the men of the Northern or Ten Tribes did so.

*What did Jeroboam do?*

He established two "houses of high places," one at the North and one at the South of his Kingdom, in opposition to the one true house of God at Jerusalem; and in these he placed "two calves of gold" (one in each), in imitation probably of the "two cherubims of gold" overshadowing the ark in the true Temple (1 Kings xii. 26-31 and Ex. xxv. 18-23).

*What else did he do?*

Being unable to obtain properly consecrated priests of the line of Aaronic succession, "he made priests of the lowest of the people, which were not of the sons of Levi" (1 Kings xii. 31-34).

*Did Jeroboam try to make the people serve false gods?*

No; he and his people still professed to worship the one true God, Jehovah.

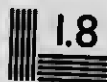
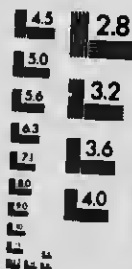
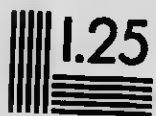
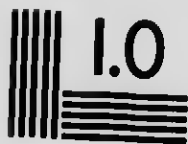
*What then was their sin?*

Their sin was the attempt to worship the true God falsely. (The calves were evidently at first only



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meant as symbols, not as representations, of the God of Israel).

*What other sin did this lead them to commit?*

It led to schism, that is, separation from God's true Church, and the setting up of a church and ministry such as they "had devised" of their "own heart" (verse 33).

*How did God show his hatred of this sin?*

He denounced it by His prophets (1 Kings xiii. xiv.).

*What followed?*

False worship of the true God led to the worship of false gods.

*What was the end?*

The Northern kingdom, with its schismatical and man-made church, after an existence of only 250 years, was brought to utter ruin, never more to rise again (2 Kings xvii. 1-24).

#### § 4. *The Church or Sect of the Samaritans.*

*Is there any other instance in the Old Testament of a false church or sect being set up as a rival to the one Church or Kingdom of God?*

Yes; the church or sect of the Samaritans.

*Who were the Samaritans?*

They were originally heathen settlers sent by the King of Assyria to occupy part of the Northern Kingdom which God had destroyed for its sins (2 Kings xvii. 24 to end) B.C. 678.

*What was their religion at first?*

It was a mixture of the worship of Jehovah with heathenism.

*What did it become later?*

It became the worship of Jehovah alone.

*What form did this assume?*

It assumed the form of an organized sect or church with a magnificent temple on Mount Gerizim (about 25 miles from Jerusalem), a man-made priesthood, a service copied from that of God's Temple at Jerusalem, an observance of the divinely appointed feasts and the acceptance of the five books of Moses as its Bible.

*Were these things sufficient to constitute this Samaritan sect a Church in God's sight?*

No; their claims to be such were denied.

*On what did the Samaritans rest their claims?*

On their worship of the one and selfsame God.

They said to the Jews, "We seek your God, as ye do; and we do sacrifice unto Him" (Ez. iv. 2).

*And what was the answer of the divinely appointed leaders of God's Church?*

"Ye have nothing to do with us" (verse 3).

*Did long continuance give this Samaritan sect any churchly character in God's sight?*

No.

*How do we learn this?*

By our Lord's judgment upon it more than 500 years later.

*What was Christ's judgment upon it?*

While treating its members with the greatest love and gentleness, He refused to acknowledge it as a part of God's kingdom (John iv. 22).

### § 5. *The Jewish Church a Visible Society.*

*Was God's ancient Church, then, a visible society so that any person could always tell whether he was a member of it or not?*

Yes; a man knew that he was a member of it by being circumcised, and by holding its faith or creed and joining in its worship under the one consecrated priesthood.

*Were all the members of God's ancient Church saved?*

By no means.

*Of what use then was the Church?*

It was God's way of salvation (Rom. iii. 1-5).

*Were all its members elected to salvation?*

Yes; every Jew who was circumcised was a member of the "elect" or chosen people (Is. xlv. 4).

*Why then were not all saved?*

Because all did not comply with the conditions of salvation which God laid down for them.



*Did the Jewish Church cease to be God's true Church because there were so many evil ministers in its priesthood, and so many wicked men among its people? ..*

No; in some of its worst days our Lord acknowledged its authority by becoming and remaining a faithful member of it.

*How did He show this by His teaching?*

He sent men whom He had healed to show themselves to its priests and to make the thank-offering which the law required (Matt. viii. 4; Luke xvii. 14; compare Matt. xxiii. 2, 3).

### § 6. *The Jewish Church the Seed of the Catholic Church.*

*Was the Jewish Church meant to continue forever?*

Not in its first or Jewish form. It was to prepare the way for the Catholic Church (Gal. iii. 24 to end).

*What is the meaning of Catholic?*

Universal, including all nations.

*Was the Jewish Church a Catholic Church?*

No; it was confined, in God's wisdom, to one nation only, namely, to the children of Abraham.

*What relation did the Jewish Church have to the Holy Catholic Church?*

That of a seed to a plant, or a root to a tree (Rom. xi. 17-24).

*Was this growth of the Catholic Church out of the Jewish foreseen?*

Yes; God revealed it to His prophets.

*What prophet especially foretells with great clearness the change of the Jewish into the Catholic Church?*

Isaiah.

*Give some instances.*

In the 2d, 52d, 54th, and 60th chapters the new Church is foretold as springing forth out of the old, "breaking forth on the right hand and on the left," having her "heart enlarged," gathering all nations into her fold.

*What is there peculiar about all these prophecies?*

That the old Church and the New Church are in a real sense one. The one grows into the other as

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a seed into a plant. The New Church is "Zion" still, but Zion new-born, glorified, enlarged, no longer confined to one nation, but Catholic, embracing all.

*What special feature of the Old Church is foretold as continuing in the New?*

Its ministry or priesthood. Isaiah tells us that God would take of the Gentiles "for priests and for Levites" (Is. lxvi. 21).

*What other prophet speaks of this?*

Jer. xxxiii. 18.

*Of what does the Old Testament chiefly treat?*

It treats chiefly of the nature and history of the Jewish Church.

*Why is it necessary to know the nature and history of the Jewish Church?*

Because in God's wisdom the Jewish Church was not only meant to be the seed of the Catholic Church, but also to be its "shadow" and "figure" (Col. ii. 17; Heb. viii. 5; ix. 9; x. 1), while its failures and sins were meant to be "our examples" and warnings (1 Cor. x. 6; Jude 11; 2 Tim. iii. 15, 16).

*What is the essential character of a shadow?*

It gives the exact outline of some body or substance.

*And what was the effect of all this teaching at the time of Christ's coming?*

There was a universal expectation among the Jews that the old Church was to enter upon a new state and that the kingdom of God was to be set up more perfectly (Mark xv. 43; Luke iii. 15).

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THE HOLY CATHOLIC CHURCH PREPARED AND FOUNDED.

*First year*—Lection, Matt. x. 1-16; Text, Matt. x. 40.

*Second year*—Lection, Lev. viii. 1-14; Text, Is. liv. 10.

*Third year*—Lection, Acts i. 15 to end; Text, Eph. iv. 11, 12.

PORTION OF CHURCH CATECHISM.

From "My good child" to "Amen, so be it."

§ 1. *Christ Prepares the Church.*

*Did our Lord establish His Church while He was on earth?*

No; He always spoke of it as future. It is "at hand"; it is "coming." "Upon this rock I will build My Church" (Mark i. 15; ix. 1; Luke xxii. 16, 18; Matt. xvi. 18, 19).

*What then did He do?*

He prepared for its coming.

*In what way did our Lord prepare for the foundation of His Church?*

He gathered a band of disciples and out of these He chose twelve, "whom also He named Apostles," "that they should be with Him," that is, constantly, and that He might train them to be the founders and governors of His Church (Matt. x. 1; Mark iii. 14; Luke vi. 13; xxii. 29, 30).

*In what way besides did He prepare?*

He described the character of His Church beforehand.

*How besides?*

He gave His Apostles special "commandments" in regard to its establishment and government (Acts i. 2, 3).

*How besides?*

He gave His Apostles certain great powers for the same purpose.

*By what names does our Lord call His Church?*

"The Kingdom of God," "The Kingdom of Heaven," "My Church," "The Church" (Matt. xvi. 18, 19; John iii. 5; Matt. xviii. 17).

*What does He teach beforehand concerning its nature?*

He teaches that it has a twofold nature: 1st, that, like the Jewish Church, it is a visible Kingdom or society; and 2d, that it has an invisible and supernatural life.

*What name is usually given to this twofold character of the Church?*

It is called its sacramental character.

§ 2. *Christ Teaches that the Church has an  
"Outward Visible Form."*

*In what way does our Lord teach that the Church is a visible Society of men like the Jewish Church?*

He calls it a "Kingdom," and over this Kingdom He appoints certain men and their successors "to the end of the world" as rulers and governors.

*In what other way does our Lord teach this?*

He appoints one visible rite whereby persons can be alone admitted to His Kingdom, and another rite whereby they must continue in it (John iii. 5; vi. 53).

*To what besides does He compare His Church?*

To a house built on a rock, and "a city that cannot be hid."

*How besides does He teach that it is a visible Society?*

In certain of His parables, especially the parables of the wheat-field and the net (Matt. xiii. 24-51).

*Does our Lord ever speak of having two churches, one visible, containing good and bad; the other invisible, containing good only?*

No; He only speaks of one Church, and He plainly tells us that its character is mixed, good and bad.

*For how long does our Lord tell us that this mixed state of His Church will continue?*

Until "the end of the world," when the tares and the wheat, the bad fish and the good, that is, the wicked and the just, shall be separated.

*Is the Church like any other society of men?*

Yes; so far as it is a human and visible society it has an outward form with conditions of membership, properly appointed officers and its own laws.

*Has this outward form any character which the form of other societies has not?*

Yes; its form, that is, its government and its laws, are appointed by Christ, and therefore cannot be altered from what He originally made them.

§ 3. *Christ Teaches that the Church has an  
"Inward Spiritual" Life.*

*Has the Church any inner character in addition to the outward form ordained by Christ?*

Yes; it has an "inward spiritual" life.

*How did our Lord describe this beforehand?*

He spoke of the Church as a New Creation or new and supernatural family, into which men were "born again" by means of "water and of the Spirit" (John iii. 5).

*In what other way did our Lord describe this inward spiritual life of the Church?*

By comparing it to a vine and its branches: "I am the vine, ye are the branches" (John xv. 15).

*To what figure in S. Paul's teaching do these of the vine and the family correspond?*

The figure of a human body, as where the Church is called "the Body of Christ," and baptized persons are spoken of as "members of His body, of His flesh, and of His bones" (Eph. i. 22, 23; v. 30).

*What power alone can make a family, or a vine, or a human body?*

The power of God. Man can gather a number of persons together, but they will not form a family unless God has already made them such by birth into that family. Man can carve and paint something that will look like a vine or a human body, but God alone can make a real vine or a real body.

*What then do these figures of the Church teach us?*

They teach us that the Church is a creation of God and not a work of man.

*Does our Lord speak of more Churches than one?*

No; He speaks of one only, having a twofold or sacramental nature, namely, an "outward visible form" and an "inward spiritual" life.

*Can we separate between these two parts so that a man can say he belongs to the "inward and spiritual" part of the Church without belonging to the "outward and visible"?*

No more than we can separate between the body

and the spirit of a man, or between the vine and the sap.

*What follows if we separate them?* Death.

§ 4. *Christ's "Commandments" Concerning the Church.*

*During what time especially did our Lord give His Apostles instructions how to found His Church?*

Acts i. 2, 3.

*What were some of the "commandments" of which the writer of the Acts here speaks?*

Matt. xxviii. 19, 20.

*Where are the other "commandments" to be found?*

They are to be found in what the Apostles did in setting up the Church.

*Where do we learn what the Apostles did?*

Chiefly in the book of Acts and in the Epistles (or letters) of Apostles.

*What rule then are we to remember in reading the Acts and the Epistles?*

We are to remember that whatever the Apostles established or practised was done because Christ had already given them His commandment for it.

*Mention some things concerning which we thus learn that our Lord gave His Apostles "commandments."*

The celebration of the Holy Eucharist as the ordinary and chief act of the Church's worship (Acts ii. 46; xx. 7).

The making of new Apostles besides the original twelve.

The ordination of men to the two other orders of the ministry by prayer and the laying on of hands.

The ordinance of Confirmation or laying on of hands on baptized persons.

*Is there any other way by which we may learn Christ's commandments to His Apostles at this time?*

Yes; by the customs established by the Apostles and handed on in the Church by tradition (2

Tim. ii. 2; 2 Thess. ii. 15; iii. 6).

*By what great rule has the Church always tried such traditions whether they are Christ's commandments?*

The rule laid down by S. John, "That which ye have heard from the beginning" (1 John ii. 24).

*How is this law expressed by a famous Church writer, Vincent of Lerins?*

"That those truths or customs only are obligatory which have been handed on in the Church "every where, always and by all" (*ubique, semper, ab omnibus*).

*What customs of the Church do we thus learn by universal tradition to be "commandments" of Christ, or at least institutions of His Apostles?*

The use of vestments in divine service, liturgic worship, the observance of the Christian year with its system of festivals and fasts (especially the first day of the week and Easter), infant baptism, etc,

### § 5. *Christ gives the Apostles Power to Govern the Church.*

*Did our Lord do anything else to the Apostles during these forty days besides "speaking" to them "of the things pertaining to the Kingdom of God"?*

Yes; He gave them extraordinary spiritual powers.

*What were some of these powers?*

John xx. 21, 23.

*Did Christ give these powers only to the first twelve Apostles?*

No; when He commits to them that "power" which He tells them has been committed to Him "in Heaven and in earth," and promises to be with them in exercising it, He expressly says that this is to continue "always, even unto the end of the world" (Matt. xxviii. 20).

*As the twelve Apostles to whom this was spoken lived but a short time on earth, what does this show?*

It shows that though the first Apostles died, the office which they held was to continue "always, even unto the end of the world."

*In what way was the office of Apostle to be continued?*

By the first Apostles appointing successors and ordaining them with prayer and the laying on of hands.

§ 6. *The Church Founded.*

*When was the Church, as foretold and described and prepared by Christ, actually founded?*

On the day of Pentecost.

*Where was our Lord on that day?*

He had ascended into Heaven ten days before.

*By whose instrumentality then did our Lord found His Church?*

By His Apostles.

*By Whose direct power did He give it its inward life?*

Acts i. 8; ii. 4.

*What illustration have we in the Old Testament of this creation of the Church as the Body of Christ?*

In the creation of the body of the first Adam. God first "formed man" and then "breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7).

§ 7. *Four Marks of the Holy Catholic Church.*

*What is told us about the condition of the laity or people?*

It is said that "they continued steadfastly in the Apostles' doctrine and fellowship, and in (the) breaking of (the) bread, and in (the) prayers" (Acts ii. 42). (The word "the" is in the original.)

*What may we call these four things in which the members of the Church "continued"?*

We may call them the four marks by which baptized Christians in all ages may know whether they are living in that one true Church which Christ's Apostles founded.

*What is meant by continuing in the Apostles' Doctrine?*

It means that the people believed and held fast



those things which the Apostles taught them concerning Christ and His Church.

*Were these things yet written for them in the New Testament?*

No; the first books of the New Testament were not written until some years later.

*In what form then did they have the Apostles' Doctrine or teaching?*

They had it probably in a "form of sound words" or creed, telling about our Lord's Incarnation, Birth, Life, Death, Burial, Resurrection, and Ascension, together with the sending of the Holy Ghost and the setting up of the Church. (See the sermons of S. Peter and S. Paul in Acts ii. and xiii.; also S. Paul's account of the "Gospel" in 1 Cor. xv. 1-9 and 2 Tim. ii. 8).

*In what form has this earliest Doctrine of the Apostles come down to us?*

The Creed.

*For what purpose then were the Four Gospels written later?*

That the people might "know the certainty," and have a fuller knowledge, of the things in which they had been already "instructed" (Luke i. 1-5).

*What is meant by continuing in the Apostles' Fellowship?*

It means that they did not split up into many independent bodies, but continued in that one Church over which the Apostles were the rulers and chief pastors under Christ.

*Is the Apostles' Fellowship a mark of the true Church now?*

Yes; the first Apostles consecrated others to take their place and to continue the line of Apostolic Succession "unto the end of the world" (Matt. xxviii. 20).

*What do we call these Apostles now?*

Bishops.

*What is meant by "the Breaking of the Bread"?*

The Holy Eucharist or Communion (1 Cor. x. 16).

*What is meant by continuing in "the Breaking of Bread"?*

It means that they constantly joined with the Apostles in that one act of public worship ordained by Christ.

*What is meant by "the Prayers"?*

It means those particular forms of prayer appointed by the Apostles for the daily or weekly celebration of the Holy Eucharist, and for the other services of the Church.

*Might not "the Prayers" mean extemporaneous prayer?*

No; because then it would have read "continued in prayer."

*Can you give any other reason?*

Yes; the original Greek speaks of them as "*the Prayers*," that is, the particular known prayers.

*What did "the Prayers" at this time probably consist of?*

The whole Psalter (which all Christians at this time had used from childhood), and other hymns from the Old Testament (such as Ex. x. 1-19; 1 Sam. ii. 1-11; Is. xii.; xxvi. 1-20; xxxviii. 10-20; Jonah ii. 2-10); the four great Gospel hymns (afterwards recorded by S. Luke, i. 46-56; 68-80; ii. 14; 29-33); new prayers composed by the Apostles (as in Acts iv. 24; a general or common thanksgiving in which they lifted up their voices with one accord); above all, the Lord's Prayer and certain acts of devotion found in all Communion Offices throughout the world, such as the *Sursum Corda* ("Lift up your hearts"), the *Angelic Hymn* ("Holy, Holy, Holy"), and the repetition of our Lord's words in the prayer of Consecration in the Eucharist; and in the administration of Holy Baptism.

*Has the Catholic Church always used these acts of devotion in her public worship?*

Yes; everywhere throughout the world they have been common to her services.

*What then are the four great marks whereby any baptized Christian may know that he is a member of the*

*One, Holy, Catholic, and Apostolic Church of Jesus Christ?*

- 1st. That he continues to hold the Apostles' Creed;
- 2nd. That he is obedient to the Apostles' government;
- 3rd. That he receives the Holy Communion from the hands of the Apostolic Ministry; and
- 4th. That he joins devoutly in that liturgic form of worship which has been the common worship of the Church from the beginning.

§ 8. *The Apostles Founded only One Church.*

*Do we find any evidence of the Apostles having founded different denominations of Christians?*

No; Christ's Apostles founded only one Church as their Lord had commanded them.

*Do we read anywhere in the New Testament of the early Christians meeting together and choosing and making ministers and forming churches for themselves?*

No; they plainly regarded such a thing as impossible.

*Why did they consider it impossible?*

Because, though the Church was a society of men, its "outward form" could only be made by one man, Jesus Christ; and being a creation of God, it could only receive its "inward spiritual" life from God the Holy Ghost.

*What then is meant in the New Testament by "the Churches" (Acts ix. 31; 1 Cor. xi. 16; xvi. 1; Rev. i. 4)?*

"The Churches" are particular congregations or local branches of the "One Church."

*Did these "Churches" adopt different names?*

No; they were simply known as "the Church" in this or that land or place, as "the Church at Antioch," "the Church in Sardis," or "in Philadelphia, etc. (Acts xiii. 1; Rev. iii. 1, 7).

*Was any one of these Churches, like that in Rome, for instance, the Catholic Church?*

No; all were parts or branches of the Catholic Church. The Catholic Church is the "one Body" which includes all the parts.

*Is it true that the Church is founded upon the New Testament?*

No; the Church was founded on and by the Lord Jesus Christ, before a word of the New Testament was written; His ministers preached, baptized, confirmed, and celebrated the Holy Eucharist for nearly seventy years before the New Testament was completed.

*What then is the relation of the Church to the Scriptures of the New Testament?*

The Scriptures are founded upon the Church, instead of the Church being founded on the Scriptures.

*How does S. Paul declare this relation?*

He speaks of "the Church" as "the pillar and ground (the prop and foundation) of the truth" (1 Tim. iii. 14).

*What does this mean?*

It means that the Church is the "witness and keeper of Holy Writ;" for her use it was written, by her constant testimony from the beginning we know it to be the Word of God, and by the same testimony in her Creed and offices of worship she is its fitting interpreter.

*How many Bibles has God given us?*

God has only given us one Bible.

*Have men any right to make new Bibles?*

No; God only can do that.

*Have they any right or power to make new churches?*

No more than to make new Bibles.

*What then must we do if we would serve God truly?*

We must continue steadfastly in that one visible Society of which our Lord foretold when He said, "Upon this rock I will build My Church"; that Society which His Apostles actually founded in Jerusalem 1,800 years ago, and with which Christ promised to be present even "unto the end of the world."

## SEVENTEENTH SUNDAY AFTER TRINITY.

### THE GOVERNMENT OF THE HOLY CATHOLIC CHURCH.

*First year*—Lection, Luke x. 1-17; Text, Luke x. 16.

*Second year*—Lection, Num. xvi. 1-36; Text, Is. liv. 17.

*Third year*—Lection, Acts ii. 37 to end; Text, Acts ii. 42.

#### PORTION OF CHURCH CATECHISM.

*From "How many Sacraments" to the end.*

#### § 1. *The Government of the Church.*

*Where was the Church of Christ founded?*

First in Jerusalem according to our Lord's command (Luke xxiv. 47; Acts i. 4, 8; ii. 1-6).

*Did our Lord intend that it should remain there like the Jewish Church?*

No; He commanded His Apostles to preach the gospel of the kingdom to "all nations."

*What name has the Church of Christ to express this feature of its character?*

It is called the Catholic or Universal Church, that is, the Church of all nations.

*Why was this name given to it?*

To distinguish it from God's ancient Church, which was confined to one nation.

*Into what lands did the Church spread in the first century of the Christian era?*

It spread northwards into Samaria, Syria, Asia Minor, and Scythia; westwards into Macedonia, Greece, Italy, Gaul, Spain, and Britain; southwards into Egypt and Ethiopia; and eastwards into Arabia, Persia, and India.

*Was the Church divided by being thus extended into so many different countries?*

No; no more than a vine is divided by having its branches extended (as in some cases) over many hundred feet of surface.

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*What was one of the visible joints and bands binding all branches of the Church into one body?*

The one ministry ordained by Christ and continued in every local Church.

*Of how many orders or ranks did this ministry consist, as we find it referred to in the New Testament?*

It consisted of three orders of ministers, namely, Apostles, Elders (that is, Presbyters or Priests), and Deacons (Acts xiv. 23; xv. 6; Phil. i. 1; 1 Tim. iii. 10).

*Who were the first Apostles or Bishops of the Church?*

The twelve men whom our Lord had chosen and trained personally (Matt. x. 2, 3, 4). (Let the names be learned.)

*Was this training all that they needed to fit them for their office?*

No; they had to be visibly ordained as Christ Himself had been (Luke iii. 21, 22; Acts x. 38; Heb. v. 5).

*By Whom were they ordained?*

They were ordained by our Lord Himself after He rose from the dead (John xx. 21-24).

*Did all who were chosen to be Apostles prove faithful?*

No; one of them, Judas Iscariot, was the traitor.

*Was his place or "bishoprick" supplied?*

Yes; Matthias was chosen to it by our Lord by means of a lot (Acts i. 15 to end).

*Are these thirteen the only Apostles?*

No; the order of Apostles was to continue "unto the end of the world" (Matt. xxviii. 20).

*Were Apostles only meant to be witnesses of our Lord's Resurrection and to be the first founders of the Church?*

No; S. Paul tells us that they are as necessary for the "work of ministry," and "for the edifying of the body of Christ," as are "prophets" (that is, preachers) or "pastors" or "teachers" (Eph. iv. 11-14).

*Does S. Paul in this passage consider that the necessity for Apostles will ever cease in this world?*

Verse 13.

§ 2. *Apostolic Succession.*

*In what way was the office of Apostle to continue?*

By what was called Apostolic Succession.

*What is Apostolic Succession?*

It is the making of new Apostles by those who are already Apostles.

*When do we read in the New Testament of new Apostles being made in addition to the Twelve who founded the Church?*

When the first Apostles died, or when branches of the Church were established in new places and it was necessary to appoint Apostles over them.

*Can you mention some Apostles who continued the Apostolic Succession after the first Twelve?*

S. Barnabas and S. Paul.

*Are these called Apostles in the New Testament?*

Yes; S. Paul again and again claims to be an Apostle, though not one of the original Twelve, and in the Acts Barnabas is called an Apostle, and his name is generally put *before* that of S. Paul when both are named together. "The Apostles, Barnabas and Paul" (Acts xiv. 14).

*Are any other persons spoken of as Apostles?*

Yes; Andronicus and Junia, or Junias (Rom. xvi. 7); Epaphroditus (Phil. ii. 25; "Messenger" is "Apostle" in the original); James, the Lord's brother (Gal. i. 19).

*Are there any others?*

Yes; S. Paul calls both Silvanus (or Silas), and Timothy, Apostles. These unite with him in a joint letter to the Thessalonians (1 Thess. i. 1), and in the next chapter he speaks of himself and them as "the Apostles of Christ" (ii. 6).

*Is the Apostolic office then confined to the Twelve who were witnesses of Christ's resurrection and founded the Church?*

No; we have here eight other persons whom Holy Scripture calls Apostles.

*Is there anything in the New Testament to show that there were also many other Apostles besides these?*

Yes; S. Paul warns the Corinthians against "false apostles . . . transforming themselves into

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Apostles of Christ" that is, persons who claimed to be Apostles and were not, a thing they could not even have attempted if the Apostolic Office were confined to a fixed number of persons known to the whole Church by name (2 Cor. xi. 13; compare Rev. ii. 2).

*What then do these facts plainly show?*

They show that the office of Apostle was continued in the Church in accordance with our Lord's promise to the original Eleven, "Lo, I am with you alway, even unto the end of the world."

*What does the American Prayer Book say about Apostolic Succession?*

It says that Christ hath "promised to be with the Ministers of Apostolic Succession to the end of the world" (Office of Institution).

§ 3. *The First Order of the Ministry—  
Apostles.*

*What was the office or work of an Apostle?*

The office of an Apostle was to teach, to feed, and to rule the Church in Christ's stead.

*Was bearing witness to Christ's Resurrection peculiar to Apostles?*

No; over five hundred brethren, that is, laymen, were also witnesses of this fact (1 Cor. xv. 5-8).

*Was working miracles peculiar to Apostles?*

No; the working of miracles was something which our Lord promised to those who were simply believers (Mark xvi. 17, 18), while S. Stephen, who was not an Apostle, is especially mentioned as working miracles (Acts vi. 8).

*What then is peculiar to the Apostolic office?*

The Apostles were ordained by Christ to be His representatives on earth; as He was sent by the Father, so they were sent by Christ (John xx. 21).

*Was this power of acting "in Christ's stead" ever claimed by any Apostle who was not of the original Twelve?*

Yes: S. Paul claims it for himself and Timothy, neither of whom was one of the Twelve (2 Cor. i. 1 and v. 20).



*In what words did our Lord express the fulness of this power which He conveyed forever to His Apostles?*

Matt. xxviii. 18, 19, 20; John xx. 21, 22, 23.

*Had any of the prophets, priests, or kings of former days received so great a commission from God as this?*

No; this is the greatest office ever received by men from God.

*Do we honour Christ by denying that His ministers have received this authority from Him?*

No; by doing so we dishonour Him.

*How is this?*

Because by doing so we deny the truth of His word and promise; and we deny also His ever-present power and authority to work through any instruments He chooses.

*By what names are the members of the first order of the Holy Ministry called in the New Testament?*

They are called Apostles and Angels, both words meaning messenger (Rev. ii. 1, etc.).

*By what name are Apostles called now throughout the whole Church?*

Bishops, that is, overseers. (In Greek, Episkopoi; hence the word Episcopal.)

*When was this name adopted for those who hitherto had been called Apostles and Angels?*

Probably during the first century of the Church's existence.

*Why was the name changed?*

Out of reverence to the first Apostles, to whom that name was henceforward usually reserved.

*Was the office changed by the change of name?*

No; the office remains the same. The Bishops possess Christ's authority to teach and bless, ordain and govern, as did the first Apostles.

*To whom was the word Bishop applied before the successors of the first Apostles adopted it as their own?*

It was common to both Apostles and Elders (or Presbyters), that is, to the first and second orders of the Ministry.

*Have we any example of this use of a similar word among ourselves?*

Yes; we speak of both Bishops and Priests as "Pastors."

*If the Bishops should now change their title to Pastor, would they cease to possess the authority of Bishops?*  
By no means; their office and authority would remain the same.

§ 4. *The Second Order of the Ministry—  
Priests.*

*What is the second order of the Holy Ministry as ordained by the Apostles under our Lord's directions?*

The order of Presbyters, or as it is translated in our English Bibles, Elders.

*What is the word Priest?*

It is a short word for Presbyter (Prester, Preste, Priest).

*What is the office of a Priest?*

He has a large share of that power which our Lord gave to His Apostles or Bishops in all its fulness.

*What power of the Bishop does he not possess?*

The power to confirm and to ordain.

*How do we know that the Priest has no power to ordain?*

There were many priests in Ephesus, as we learn from Acts xx. 17, yet the whole matter of ordination was committed to Timothy their Bishop (1 Tim. iii.; v. 22).

*What then is meant by the words "with the laying on of hands of the presbytery," in 1 Tim. iv. 14?*

It refers to the custom which is still the rule of the Church (see "Ordination of Priests" in Prayer Book) of all the Priests or Presbytery who are present joining "with" the Bishop in the laying on of hands.

In 2 Tim. i. 6, Timothy's ordination is spoken of as performed "by (not with) the putting on of my (that is, the Apostle's) hands" alone.

*Do we ever read in the New Testament of an Elder confirming or ordaining?*

No; both these powers are seen to be always exercised by an Apostle. Confirmation in Acts viii. 14-18; xix. 6. Ordination of the Deacons in Acts vi. 6; 1 Tim. iii. 8-13; of the Elders in Acts xiv. 23; 1 Tim. iii. 1-8; Tit. i. 5; of an Apostle in 2 Tim. i. 6.

§ 5. *The Third Order of the Ministry—  
Deacons.*

*What is the third order of the Holy Ministry?*  
That of the Deacons.

*Where have we an account of the ordination of the first  
Deacons?*

In Acts vi. 1-7. (Let the names be learned.)

*What powers of the Ministry do they possess?*

Preaching and Baptizing (Acts vi. 10; viii. 5, 12, 13,  
35, 38, 40; xxi. 8).

*What was the chief purpose for which the Deacons were  
ordained?*

The third order of the Christian Ministry, like the  
Levites, the third order of the Jewish Ministry,  
was meant to relieve the higher orders of the  
more secular part of their labours (Acts vi. 1-5;  
compare Num. iii. 9; xviii. 6; 1 Sam. vi. 15).

*In what respect do the offices of Archbishop, Archdea-  
con, Dean, Rector, etc., differ from the three orders  
of Bishop, Priest and Deacon?*

They are only offices for convenience of govern-  
ment, established by the Church and alterable at  
any time, while the three ranks of Bishop, Priest  
and Deacon are holy orders established by God  
and unalterable.

*Are we to expect full directions for the worship and  
government of the Church in the New Testament?*

No; for the reason that the Church was fully estab-  
lished before a word of the New Testament was  
written.

*What is all we have any right to expect?*

All that we have any right to expect is that the  
sacred writers would allude to the organization  
of the Church as a thing already settled.

*What do we learn from later history in regard to the  
government of the Church?*

We learn that for 1,500 years all Christians through-  
out the world acknowledged no other government  
than that of Bishops, Priests and Deacons or-  
dained in direct succession from the Apostles.

*How does the Church in her Prayer Book affirm this fact of a continuous Apostolic Succession in the Ministry?*

She says, "It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons" (Preface to Ordinal).

*What great rule of Holy Scripture is here affirmed in regard to the Sacred Ministry?*

The rule laid down by S. John: "Let that therefore abide in you, which ye have heard from the beginning" (1 John ii. 24).

*What great Church rule for trying the truth or falsehood of traditions is founded upon this?*

The Vincentian Rule (see Sixteenth Sunday after Trinity, § 2).

*What then is our duty towards the Bishops, Priests and Deacons of the Church?*

We are bound to respect and "obey" them as those appointed by Christ Himself to "rule over" us and to "watch for (our) souls" (Heb. xiii. 17).

**EIGHTEENTH SUNDAY AFTER TRINITY.  
THE HOLY CATHOLIC CHURCH SPREADING AND  
CONTINUING.**

*First year*—Lection, Matt. xiii. 24-31; Text, Matt. xiii. 30.

*Second year*—Lection, Num. xvii. 1-12; Text, Is. lx. 10.

*Third year*—Lection, Acts vi.; Text, John xvii. 21.

**PORTION OF CHURCH CATECHISM.**

*From the beginning to "people of God."*

**§ 1. General Councils of the Catholic Church.**

*Into what lands did the Catholic Church spread in the first seven centuries?*

Into Western Asia, Persia and India; the South and Middle of Europe and the British Isles; Egypt, North Africa and Ethiopia.

*How did the Church in these many lands act as one body?*

Its Bishops met from time to time in what are called Ecumenical or General Councils.

*What was done in these General Councils?*

The Bishops re-affirmed the true faith where it was attacked by heresy, and framed canons for the good government of the Church?

*How many such Councils have been accepted as general by all branches of the Catholic Church?*

Six.

*What is the first of these?*

The Council of Nicæa or Nice (in Asia Minor), held in A.D. 325. It was at this Council that the chief part of the Niceno Creed was adopted, in order to declare more plainly what had always been the faith of the Church as against Arius, who denied that our Lord was truly God.

318 Bishops present. President, Hosius, Bishop of Cordova.

*What is the second?*

The first Council of Constantinople, held in A.D. 381. This Council declared more plainly what had always been the faith of the Church as against Apollinaris, who denied that our Lord was perfectly man.

150 Bishops present. First President, Meletius, Patriarch of Antioch.

*What is the third?*

The Council of Ephesus, held in A.D. 431. This Council declared more plainly what had always been the faith of the Church as against Nestorius, who denied that our Lord was God and man in one Person inseparably.

200 Bishops present. President, S. Cyril, Bishop of Jerusalem.

*What is the fourth?*

The Council of Chalcedon (an Asiatic suburb of Constantinople), held in A.D. 451. This Council declared more plainly what had always been the faith of the Church as against Eutyches, who denied that our Lord had a human will, that is, that He was God and man distinctly.

630 Bishops present. Commissioners of the Emperor Marcian presided.

*Where were the fifth and sixth held?*

They were held in Constantinople in the years 553 and 681. They only re-affirmed what had been already declared concerning the faith by the four General Councils that preceded them.

*What is there remarkable about the fifth and sixth General Councils?*

The fifth (second of Constantinople) excommunicated Pope Vigilius, Bishop of Rome, as a heretic.

The sixth (third of Constantinople) condemned and excommunicated Pope Honorius I., another Bishop of that See, as a heretic.

*What is there remarkable about all the General Councils in regard to the claims of the modern Bishops of Rome to supremacy over all other Bishops?*

In not one of these Councils did the Bishop of Rome preside either in person or even by proxy or legate.

*What do these facts show conclusively?*

They show that the claims of the modern Bishops of Rome to supreme authority and to infallibility in matters of faith were unknown to the Church in the first seven centuries and are therefore false.

## § 2. Schisms in the Catholic Church.

*Did the Catholic Church throughout the world always remain visibly united?*

No; in the year 1054, the first great division, which continues to the present day, took place.

*What happened at this time?*

The Western or Latin branches of the Church, under the leadership of the Bishop or Pope of Rome, ceased to hold communion with the Eastern or Greek Churches, under the leadership of the Bishop or Pope of Constantinople.

*When was this division made permanent and irreconcilable?*

After the Council of Florence in 1439.

*What was the cause?*

Chiefly the arrogant claim of the Bishop of Rome to exercise supreme authority over the Churches of the East.

*Was this claim something new in the Church?*

Yes; the Bishop of Rome though always given a place of honour on account of the importance of his See city, as the chief city of the old Roman Empire, was only the equal of all other Bishops in the world.

*Had any Bishop of Rome already condemned this claim to universal supremacy?*

Yes; Pope Gregory the Great, as late as the close of the sixth century, had declared that any one who claimed to be universal Bishop was Anti-Christ.

*What was the next great schism?*

That which took place in the sixteenth century, when the Churches in the South and Middle of Europe, under the leadership of the Bishop of Rome, ceased to hold communion with the Church of England.

*What was the cause of this schism?*

It was once more the ambition of the Bishop of Rome to usurp authority, in this case over the Church of England.

*What is this great event in the history of the Catholic Church called?*

The Reformation of the Church of England.

*What happened about the same time in Germany, France, Switzerland, and Scotland?*

Large bodies of Christians under Luther, Calvin, Knox, and others broke away from the Catholic Church in its corrupt state, and formed independent sects.

*Was this a true reformation as conducted in these countries?*

No; it was rather of the nature of a revolution.

*How was this?*

Instead of rejecting *only* the Roman errors, which were new, they rejected also the Catholic ministry and worship, which were Apostolic and old, and thus cut themselves off from the Catholic Church.

*What are the relative numbers of souls in the three great branches of the Catholic Church to-day?*

The Churches in communion with the Archbishop of Canterbury have about 25 millions;

The Churches in communion with the Greek Bishop or Patriarch of Constantinople, about 75 millions;

The Churches in communion with the Bishop of Romo have about 170 millions.

### § 3. *The Catholic Church the One Way of Salvation.*

*What is the Holy Catholic Church?*

It is that visible Society or Kingdom which our Lord founded upon the earth more than 1,800 years ago.

*Are there many religious societies to-day calling themselves churches?*

(See tables on pp. 207, 208 and 209.)

*Can all these be the Catholic Church which our Lord founded?*

No; our Lord only set up one Church.

*How then can we tell where the Catholic Church is?*

By several plain marks.

*Name one.*

Its age.

*How old must the Church be?*

More than 1,800 years old.

*When was the oldest of the sects formed?*

Only about 350 years ago.

*What is that sin called in Holy Scripture which the founders of these sects committed?*

The sin of heresy and schism (Gal. v. 19, 20; 1 Cor. i. iii.; xi. 18, 19; xii. 25).

*Is this something that we pray against?*

Yes; in the Litany.

*Did our Lord foresee these heresies and schisms?*

Yes; He warns us against false teachers (Matt. xxiv. 11), and at the most solemn period of His xxiv. 11), and at the most solemn period of His from divisions.



*What was His prayer?*

John xvii. 21.

*But may not this mean only inward oneness, oneness of heart?*

No; it must mean outward oneness as well, such as may be evident to "the world;" "That the world may believe that Thou hast sent Me;" and organic oneness because it is compared to the oneness of the Father and the Son.

*Did S. Paul foretell and warn us against these divisions?*

2 Tim. iv. 3, 4.

*What other Apostles specially warn us of these things?*

2 Pet. ii. and S. Jude.

*What does S. Paul tell us is the reason why heresies or sects are allowed to exist?*

In order that God's true children may be proved (1 Cor. xi. 19).

*Are all Christians who are living in separation from the Catholic Church to be held responsible for this sin?*

No; we may well believe that by far the greater number sin through ignorance, having never had the opportunity of knowing the truth.

*Have we any right to judge them?*

No; real heresy or schism is a sin of the heart, and God, Who reads the heart, can alone judge them.

*How must we always treat those who are living in heresy or schism?*

With love and gentleness. "Speaking the truth in love" (Eph. iv. 15).

*Is that true love or charity to tell them that they are not in error?*

No; truth is the greatest charity. That would not be charity to see a blind man going astray and not tell him for fear of offending him.

*What besides must we do for those who are living in heresy and schism?*

We must pray that our Lord would lead back all His sheep so that there may be "one flock, one shepherd" (John x. 16, Revised Version).

*But is not this impossible?*

No; what Christ prayed for cannot be impossible.

TABLE OF RELIGIOUS SOCIETIES FOUNDED IN EUROPE ASIA, AND AFRICA BETWEEN A.D. 33 AND A.D. 500.

NAME OF SOCIETY	WHEN FOUNDED	BY WHOM FOUNDED
1 THE HOLY CATHOLIC CHURCH, founded at Jerusalem, thence extending its various branches, its diocesan and national churches into Syria, North Africa, Greece, Italy, Spain, France, England, Ireland, Scotland, etc., and known in these lands simply by the local designation such as "the Church at Antioch," "the Church of Ephesus," "the Church in Smyrna," "the Churches of Asia," "the Churches of Galatia," "the Church of Gaul or France," "the Church of Britain or Eng and," "the Church of Ireland," etc.—See Acts xiii. 1; Rev. ii. 1, 8, 12, 18; iii. 1, 8, 15; I Cor. i. 2; xvi. 1, 19.	A.D.	JESUS CHRIST and His Apostles.
2 Docetae and Gnostics (Spiritualists and Free Religionists), about.....	33	Acts viii. 9-25.
3 Ebionites (Unitarians), about.....	40	Simon Magus, a layman—
4 Nicolaitans (Rev. ii. 6, 15), about.....	75	Rhion (?),
5 Cerinthians (Unitarians), about.....	90	Nicolas,
6 Basilidians (Unitarians), about.....	90	Cerintus, an Alexandrian Jew.
7 Valentinians, about.....	120	Basilides, a Syrian.
8 Marcionites (Rationalists).....	140	Valentinus, an Alexandrian.
9 Encratites or Continentes (forbade the use of wine even in Eucharist).....	2nd cent.	Marcion, a layman.
10 Montanists (Millenarians and enthusiasts).....	"	Tatian, a Syrian.
11 Monarchianists (Anti-trinitarians)	172	Montanus, a heathen priest.
12 Sabellians or Patripassians (Anti-trinitarians).....	190	Theodotus, a carrier.
13 Novatians or Cathari (Puritans).....	225	Sabellius, an African priest.
14 Manicheans (Rationalists).....	251	Novatian, a Roman priest, and Novatus, an African.
15 Paulinists (Unitarians).....	270	Manes, a Persian priest.
16 Donatists (African Puritans).....	272	Paul, Bishop of Samosata.
17 Arians (Unitarians).....	312	Donatus, an African bishop.
18 Aetians or (Anomeans Unitarians)....	325	Arius, a priest of Alexandria.
19 Eunomians (Unitarians).....	359	Aetius, a tradesman of Antioch.
20 Priscillianists.....	360	Eunomius, a bishop.
21 Pelagians.....	380	Priscillian, a Spanish noble.
	431	Pelagius or Morgan, a British monk

Besides the above there were many other societies formed such as the Ascadrutæ, Marcites, Archontici, Quintillians, Seleucians and Hermians, who were for the most part a kind of Quakers and anti-sacramentalists.

Many of the "denominations" in this table flourished for several centuries, but out of all their number only one lives on to-day, namely, The Holy Catholic Church, both in its reformed and unreformed condition. Of the others, not a trace remains.

"Behold they shall surely gather together, but not by Me; whosoever shall gather together against thee shall fall for thy saks. . . . No weapon that is formed against thee shall prosper." (God's promise to His Church in Is. liv. 15, 17.)

## TABLE OF RELIGIOUS SOCIETIES IN ENGLAND.

	NAME.	WHEN FOUNDED.	BY WHOM FOUNDED.
		A. D.	
1	THE CHURCH founded at Jerusalem..... (Introduced into England in the 1st or 2nd century.)	33	JESUS CHRIST and His Apostles.
2	Independents or Congregationalists.....	1568	Richard Fitz and Robert Browne.
3	English Romanists.....	1570	Pius V., an Italian bishop.
4	Presbyterians (English).....	1572	Certain Puritan or Calvinistic priests of the Church of England.
5	General Baptists.....	1633	Mr. Spilsbury and other Independent ministers.
6	Particular Baptists.....	1633	Independent ministers.
7	Friends or Quakers.....	1648	George Fox, a cobbler.
8	Seventh Day Baptists.....	1650	
9	Reformed Presbyterians or Cameronians.....	1680	Richard Cameron, a Scottish minister.
10	Soeifnians or Unitarians.....	1719	
11	Glassites.....	1730	John Glas, a Scottish Presbyterian minister.
12	Wesleyan Methodists. (The Methodists did not leave the Church until 1795).....	1739	John Wesley, an English priest.
13	Welsh Calvinistic Methodists....	1739	Howell Harris, a layman.
14	Inghamites.....	1740	Joseph Ingham.
15	Calvinistic Methodists.....	1741	George Whitefield, an English priest.
16	Sandemanians.....	1760	Robt. Sandeman.
17	Scotch Baptists.....	1765	
18	General Baptist Association, new connexion.....	1770	
19	New Jerusalem or Swedenborgians.....	1783	Emanuel Swedenborg.
20	Methodist New Connexion.....	1797	Alex'r Kilham.
21	Independent Methodists.....	1810	
22	Primitive Methodists.....	1810	Hugh Bourne and Wm. Clow.
23	Bible Christians.....	1815	Wm. O'Bryan.
24	Hicksite Quakers.....	1827	Elias Hicks. [pastor.
25	Mormons.....	1830	Joseph Smith, an American Im-
26	Second Advent Brethren.....	1831	Wm. Miller.
27	"Catholic Apostolic Church" or Irvingites.....	1832	Edward Irving, a Scottish Presbyterian minister.
28	Wesleyan Methodist Association..	1835	Dr. Warren.
29	Plymouth Brethren or Darbyites	1835	John Darby.
30	Evangelical Friends.....	1837	
31	Evangelical Unionists or Morisonians.....	1842	James Morison, a Scottish Presbyterian minister.
32	United Presbyterians.....	1847	

Besides the above there were in 1886 about 200 other societies in England, all of recent origin. Of these there are the following new sects of Baptists: Calvinistic Baptists, Congregational Baptists, Old Baptists, Open Baptists, Presbyterian Baptists, Strict Baptists, Union Baptists, Unitarian Baptists. The following are new sects of Methodists: Methodist Reform Union, Methodist Army, Modern Methodists, New Connection Wesleyans, New Methodists, Refuge Methodists, Temperance Methodists, Welsh Wesleyan Methodists, Wesleyan Methodist Association, Wesleyan Reform Glory Band, Wesleyan Reformers, Benevolent Methodists, Independent Methodists, Free Methodists.

# EIGHTEENTH SUNDAY AFTER TRINITY. 209

## TABLE OF RELIGIOUS SOCIETIES IN THE UNITED STATES

NAME OF SOCIETY.	WHEN FOUNDED	BY WHOM FOUNDED.
1 The Holy Catholic and Apostolic Church founded at Jerusalem.....	A. D. 33	JESUS CHRIST and His Apostles.
Introduced into Britain in the first or second century and called the British Church; when Britain became England (seventh to tenth century) name changed to Church of England; subjected to the usurpations of an Italian Bishop from the eleventh century to the beginning of the sixteenth century; freed and reformed in the sixteenth century; introduced into America 1607 and called The Church of England in the Colonies. Civil or legal name changed to Protestant Episcopal after the Revolution, 1789.		
2 German Reformed.....	1523	Ulric Zwingle.
3 Evangelical Lutheran.....	1529	Martin Luther.
4 Mennonite.....	1537	Menno Simon.
5 Presbyterian (Scottish).....	1520-60	John Knox. {Browne.
6 Congregationalist.....	1568	Rich'd Fitz and Robert
7 Roman Catholic.....	1570	Pope Pius V.
The Romanists in the United States have a valid Apostolic Succession in the ministry but are in schism, not submitting to the lawful Bishops of the American branch of the Catholic Church. As a sect they originated in England and Ireland in 1570, having separated in that year from the ancient Catholic Churches of England and Ireland.		
8 Reformed (Dutch).....	16th cent.	
9 Schwenkfelder.....	16th "	Caspar Schwenkfeld.
10 Baptist.....	1639	Roger Williams.
11 Friends or Quakers.....	1648	George Fox.
12 Seventh-day Baptist.....	1650	
13 Reformed Presbyterian.....	1680	
14 German Baptist or Dunkers.....	1718-30	
15 Moravian.....	1727	Count Zinzendorf.
16 Seventh-day German Baptist.....	1728	Conrad Beissel.
17 Associate Presbyterian.....	1733	
18 United Brethren.....	1755	William Otterbein.
19 Methodists.....	1766	John Wesley.
20 Shakers.....	1774	Ann Lee.
21 Universalist.....	1775-85	John Murray.
22 Free-will Baptist.....	1780	
23 Associate Reformed.....	1782	
24 New Jerusalem.....	1783	Emanuel Swedenborg
25 Cumberland Presbyterian.....	1796	James McGready.
26 Christian.....	1800	James O'Kelly.
27 Evangelical Association.....	1800	John Albrght.
28 Reformed Mennonite.....	1811	
29 Disciples of Christ.....	1812	Thomas Campbell.
30 Reformed Methodist.....	1814	
31 Unitarian.....	1815	
32 Church of God.....	1820	John Winebrenner.
33 Methodist Society.....	1820	
34 Friends (Hicksites).....	1827	Elias Hicks.
35 Methodist Protestant.....	1830	
36 Mormons.....	1830	Joseph Smith.
37 Restorationists.....	1831	
38 Second Advent Believers.....	1831	William Miller.
39 Irvingites.....	1832	Edward Irving.
40 True Wesleyan Methodist.....	1843	

Besides these there are many smaller Societies in the United States, all of recent origin.

"That Church alone which began first at Jerusalem on earth, will bring us to the Jerusalem in Heaven. Whatsoever Church pretendeth to a new beginning pretendeth at the same time to a new Churchdom, and whatsoever is so new is none."—BISHOP FEARSON "On the Creed."

**NINETEENTH SUNDAY AFTER TRINITY.****THE HOLY CATHOLIC CHURCH IN ENGLAND.**

*First year*—Lection, Matt. xiii. 44-51; Text, Eph. iv. 4, 5, 6.

*Second year*—Lection, 1 Kings xii. 26 to end; Text, Is lx. 12.

*Third year*—Lection, Acts xi. 1-22; Text, 1 Tim. iii. 15.

**PORTION OF CHURCH CATECHISM.**

From "You said that your" to "anything that is his."

§ 1. *The Holy Catholic Church in England.*

*When was the Church carried into Britain?*

Probably in the first century.

*By whom is it supposed to have been planted there?*

By S. Paul or by an Apostolic missionary ordained and sent by him.

*Was the Church thus planted in Britain successful in converting the heathen inhabitants to the Christian faith?*

Yes; the Britons were gradually won to the Church, and the whole southern part of the island became a Christian land.

*Give some incidents in the history of the early British Church.*

In the persecution of the Christians by the Emperor Diocletian A.D. 303, the British Church had many martyrs who were put to death because they would not deny Christ.

Three Bishops of the Church in Britain attended the Council of Arles in France A.D. 314, and at the General Council of Nice A.D. 325, two priest were present representing the British Bishops.

*How was the Church in Britain at this period organized?*

Its many Dioceses, each under its own Bishop, were united into three Provinces. Each Province had its Presiding or Arch-bishop. The Bishop of London was Arch-bishop of the Southern Province; the Bishop of York of the Northern, and the Bishop of Caer-Leen on Usk of the Welsh or Western Province.

*Was any authority exercised at this time over the British Church by the Bishop of Rome?*

No; at this period the lawful authority of the Bishop of Rome was confined to the middle part of Italy. His usurped authority was not forced on the Church of England until several centuries later.

*How then was the Bishop of Rome regarded by the Church in Britain for more than 500 years of its early history?*

He was regarded as an Archbishop, presiding over a number of Dioceses in Italy, just as the Archbishop of London or of York presided over a certain number of Dioceses in Britain.

## § 2. *The Conversion of the Anglo-Saxons.*

*What great event in the history of the British Church took place in the sixth century?*

The country was conquered by heathen tribes from Germany, called Angles and Saxons.

*What effect did this have upon the Church?*

The clergy and people were for the most part driven back into the mountains of Wales and North Britain, and the Church buildings were destroyed or left to go to ruin.

*How were the Anglo-Saxon Invaders converted?*

In the South missionaries came (A.D. 596) from the See of Rome, which was then a pure branch of the Church. They were headed by the Priest Augustine, who converted the Saxon king of Kent, and afterwards founded the See of Canterbury.

*By whom was Augustine consecrated a Bishop?*

By the Bishops of Arles and Lyons in France, who derived their apostolic succession from S. John the Evangelist.

*Can you specify what particular portions of the South of England were converted through the missionaries from Rome?*

The Kingdom of Kent by Augustine in 596; the Kingdom of Wessex (Oxford, Bucks, Berks. Hants and the counties bordering on South Wales and Devon) by Birinus in 635; the Kingdom of Sussex by Bishop Wilfred in 681.

*By whom was the far greater portion of the country converted?*

By the ancient Scottish [Irish] Church.

*Specify the parts thus concerned?*

The greater part of East Anglia (Norfolk and Suffolk) in 631; Northumbria by Bishop Aidan in 634; Mercia (bordering on North Wales) in 655; Essex in 660.

*What became of the ancient British Church in Cumbria, Wales, Devon and Cornwall?*

It gradually merged into the Anglo-Saxon or English Church.

*What was the result of all these efforts?*

The country, which was now called England, became once more a Christian land.

### § 3. *Corruptions and Roman Usurpations.*

*Did the Church of England always remain pure after this?*

No; in the course of several centuries it became corrupt in doctrine and practice, like most of the other Churches in Europe.

*What besides happened to it?*

It fell by degrees, like the other Western Churches, under the usurped authority of the Bishop of Rome.

*In what way did the Bishop of Rome injure the Church of England?*

He drained it of money and introduced many Italian and other foreign Bishops and clergy into the country.

*Did the Church become the Church of Rome by this usurpation?*

No; it never ceased to be, or to be called, the Church of England.

[“Magna Charter” or the “Great Charter,” A. D. 1215, begins with these words: “*The Church of England shall be free and shall have her rights entire and her liberties uninjured.*” Likewise the Statute of Provisors passed by Parliament in A. D. 1350 begins “*Whereas the Holy Church of England was founded,*” etc.]

*How long did this state of affairs exist?*

For about 500 years, that is, from the beginning of the 11th century to the beginning of the 16th.

*Was this usurpation by a foreign Bishop always quietly submitted to by the English Church?*

No; constant protests were made against it by Kings, Bishops, and Parliaments.

*Was this claim of the Bishop of Rome founded in reason or right?*

No; the Church in Rome was simply one branch of the Catholic Church, and that not the oldest.

*What was the oldest Church in the world?*

The Church in Jerusalem, called by the Fifth General Council (Constantinople) the "mother of all Churches."

*What other reason is there for regarding the claim of the Bishop of Rome as a usurpation?*

The Third General Council (Ephesus A. D. 431) passed a canon specially forbidding any Bishop to "assume control of any province which has not from the very beginning been under his own hand or that of his predecessors."\*

#### § 4. *The English Reformation.*

*What great step towards reformation did the Church of England take in the year 1534?*

By a vote of the two Convocations, representing the whole clergy of England, it was declared "That the Roman Bishop has no greater jurisdiction given him by God in this kingdom than any other foreign Bishop."

*What else did the Church of England proceed to do?*

She gradually reformed her doctrines and practices.

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\*For at least a thousand years it has been the custom of the English Church and of the German Churches founded by English missionaries to name these Sundays "after Trinity." In all other Western Churches the rule has always been to name them "after Pentecost" or Whitsunday. This peculiarity of the English Church is one of the many signs of her independence of Rome from the beginning.



*How did she do this?*

By the authority of her clergy meeting regularly in Convocation.

*Was the Church practically of one mind in regard to the rejection of the claims of the Bishop of Rome and in regard to the need of reform?*

She was; at the accession of Queen Elizabeth in 1558, out of 9,400 clergy all but 189 accepted the return to her ancient privileges and traditions by conforming to the Book of Common Prayer.

*What was her great rule in carrying out this reformation?*

The Holy Scriptures as interpreted by the "Catholic Fathers and Ancient Bishops" (canons of 1571), that is, the belief and practice of the Catholic Church in the first centuries.

*By what name then might the English Reformation be best described?*

A Restoration.

*Did the Church of England separate from the Church of Rome?*

No; it was Rome who separated from her.

*What did the Bishop of Rome finally do when he found the Church of England would not submit to his unlawful claims?*

He sent priests into the country in 1570 by whom members of the Church of England were induced to leave their ancient parish churches and form a new schismatical body.

*How old then is the Roman Catholic sect in England?*

Only 300 years old. It was founded in 1570.

*When did it receive its first Bishop?*

In the year 1623 the first Roman Bishop appeared in England.

*How long was it before a claim of local jurisdiction was made for these intruding Bishops?*

Not until the year 1850, when Dr. Wiseman assumed the title of Archbishop of Westminster.

*What was the only Church in England for nearly 1800 years previous?* The Church of England.

*Was it ever called the Church of Rome, even when under the usurped authority (for 500 years) of the Bishops of Rome?*

No; its name, which at the first was the Church in Britain, had been ever afterwards the Church of England.

*Did the Church of England become a new Church when she reformed herself?*

By no means; she no more became a new Church than a man healed of a disease, or who has washed himself, becomes a new man.

*Did she separate from the Catholic Church when she reformed herself?*

By no means; for 1500 years she had been a branch of the Catholic Church, and she continues to be so to this day.

*What four marks have we seen given in Holy Scripture whereby we may always recognize the true Church in every land?*

(See 16th Sunday after Trinity, § 7.)

*Did the Church of England retain all these marks of communion with the Catholic Church when she reformed herself?*

Yes; and she has ever since continued to do so.

*How does she continue in the "Apostles' Doctrine"?*

She receives the Holy Scriptures as the Word of God, and she accepts the Catholic Creeds which express the great essential truths of the Gospel as taught by the Apostles before the New Testament was written.

*How does she possess the "Apostles' Fellowship"?*

Her Bishops (that is, Apostles) have been duly consecrated by other Bishops, who trace their succession back to the first Apostles. (See tables at end of this lesson).

*Is there any danger of this line of succession ever having been broken?*

No; we are surer of it than we are that our Bibles of to-day are the true successors of the first Bibles.

*What care has the Church always taken to guard against such danger?*

She has always observed the ancient rule requiring three Bishops to take part in the consecration of a new Bishop, so that if one line were not valid the two others would still remain.

*Is consecration by one Bishop valid?*

Yes; if necessity required, it would be sufficient.

*To what figure may we compare the Apostolic Succession?*

To the figure of a net (rather than of a chain) where, if even a number of links or meshes are broken, hundreds of others remain perfectly strong.

*How does the Church of England continue in the "Breaking of Bread?"*

She continues to celebrate the Holy Communion as the chief act of divine worship.

*How does she continue in "the Prayers"?*

She continues to use the liturgic method of worship, as did the Apostles, in the administration of the Holy Eucharist and in the daily services of Common Prayer.

### § 5. Church and State.

*Was the Church of England "established" by the Kingdom of England or by Parliament?*

No; it existed many centuries before either Kingdom or Parliament.

*What may more truly be said of the relation between Church and State?*

That it was the Church which established the State.

[The Church of England was one united body 150 years before the seven separate states or petty kingdoms into which the country was divided became one kingdom (A.D. 827). It was the unity of the Church that led to the unity of the State. The synods or councils gathered by the Archbishop of Canterbury "as religiously representative of the whole English nation, led the way by their example to our national parliaments. The canons which these synods enacted led the way to a national system of law."]

*Are the clergy of the Church of England paid by the State?*

No; they are paid by the income derived from ancient or modern endowments, such as tithes, glebe lands and invested funds.

[There is one apparent exception to this statement, namely that of chaplains paid by the State for State work; embassy, army, navy, workhouse and prison chaplains.]

*But if the clergy are not now paid by the State, may it not be that the endowments of the Church were originally given by the State?*

No; the Church's endowments are the gifts of its own members, high and low, rich and poor.

[These gifts were always the *private and personal* gifts of individuals. For instance, if a king gave land or money to the Church he gave it out of his own private income, not as king but as a member of the Church, just as the poorest of her members might give. Moreover it is to be remembered that such gifts were always made, not to any corporation known as the Church of England, but to this or that parish or religious house.]

*If then the Church of England is not supported by the State, how does it happen that the Bishops and some of the other clergy receive their income from "Ecclesiastical Commissioners" appointed by the State?*

The Ecclesiastical Commissioners are simply the trustees of certain funds belonging to the Church. They form a corporate body constituted by Parliament between A.D. 1835 and 1840, but no part of the property which they hold in trust and administer has ever been given by Parliament. It is all the property of the Church, consisting for the most part of the estates of the Bishops and cathedral clergy.

*If the Church had been endowed by Parliament, what should we be able to find?*

We should be able to point to the particular Act by which the Church was so endowed. But during all the centuries that Parliament has existed no such Act can be discovered except in the case of a grant of £1,100,000 made between 1809 and 1820 for the augmentation of very small livings.

*If the clergy were paid by the State, what would take place?*

The payment would be included in the annual Budget of the Chancellor of the Exchequer. But no such entry can be discovered.

*You have already spoken of Church property in land or funds—do tithes stand upon a different footing?*

No; tithes, or *tenths* of the chief yearly produce, are simply a part of the ground rent which the original owners of the land directed to be paid as an annual gift to the Church, instead of to themselves and their heirs.

*Can tithes then be regarded as a tax imposed by the State?*

No more than interest on a mortgage can be regarded as a tax imposed by the State.

*How were the cathedral and parish churches built and paid for?*

Just as new churches now are built and paid for, namely, by the voluntary gifts of the faithful members of the Church itself, both clergy and laity.

*Has the State ever given anything to the Church for building purposes?*

So far as can be discovered, the State as such, through its legislature, has never given anything for this purpose out of the taxes or by gift of public property, except in the two following instances:—

- (1) The rebuilding of S. Paul's Cathedral (A.D. 1675-1697), when the greater part of the cost of construction (£747,954) was defrayed by a tax on coal entering London.
- (2) Grants to the amount of £1,926,000 made by Parliament between 1818 and 1826 as a thank-offering for the restoration of peace.

*What amount has been spent by Churchmen on the building and restoration of churches since A.D. 1840?*

The estimated amount of the voluntary gifts of Churchmen for this purpose from 1840 to 1886 is £45,000,000.

*How many churches have been built or restored during the present century?*

No fewer than 9,000, and all this, with the exception mentioned above, has been accomplished by Church funds and the gifts of private Churchmen.

*How much is it estimated that Churchmen give yearly toward the maintenance of the clergy in addition to the income from endowments?*

About £2,000,000.

*Would it be right then for the State to deprive the Church of England of any of her churches or endowments?*

No; such a course would be simply to rob her of her lawful property, or rather to "rob God" of that which Christinn people had given to Him for holy uses. (See Mal. iii. 8, 9.)

*What do we call this sin?*

Sacrilege.

## APPENDIX I.

SUCCESSION OF BISHOPS FROM THE APOSTLE  
S. JOHN, AND ALSO FROM THE APOSTLES S.  
PETER AND S. PAUL TO THE PRESENT BISH-  
OPS OF THE ENGLISH, SCOTTISH AND AMER-  
ICAN CHURCHES.

## I

S. JOHN		S. PETER AND S. PAUL	
A.D. 104	S. Polycarp, Bishop of Smyrna.		Bishops of Rome.
	Bishop of Lyons.		A.D.
	Pothinus.		67 Linus.
177	Irenæus.		79 Anacletus.
			91 Clement.
			100 Evarestus.
			108 Alexander.
			118 Xystus or Sixtus.
	Zacharias.		128 Telesphorus.
	Elias.	Bishops of Arles.	138 Hyginus.
	Faustinus.	Trophimus.	141 Plus I.
			155 Anicetus.
			166 Soter.
			174 Eleutherius.
			187 Victor I.
			198 Zephyrinus.
	Verus.	Regulus.	216 Calixtus I.
			221 Urban I.
			229 Pontianus.
	Julius.		235 Anteros.
			236 Fabianus.
			251 Cornelius.
	Ptolemy.	254 Martin I.	252 Lucius I.
			253 Stephanus I.
			257 Sixtus II.
	Vocius.		259 Dionysius.
			269 Felix I.
	Maximus.	266 Victor.	275 Eutychianus.
			283 Calus.
	Tetradus.		296 Marcellinus.
			308 Marcellus I.
	Verissimus.	313 Marinus.	310 Eusebius.
			311 Melchiades.
			314 Silvester I.
			336 Mark.
			337 Julius I.
374	Justus.	Martin II.	352 Liberius.





SUCCESSION OF BISHOPS (*Continued*).

## II.

*Archbishops of Canterbury.*

597 Augustine.	1052 Stigand.	1452 John Kemp.
605 Laurence.	1070 Laufrane.	1151 Thos. Bouchier.
619 Mellitus.	1093 Anselm.	1486 John Morton.
624 Justus.	1111 Rodolphus.	1501 Henry Dene.
627 Honorius.	1123 William Corbell.	1503 William Warham.
635 Adeodatus.	1139 Theobald.	1533 Thomas Cranmer.
668 Theodore.	1162 Thomas à Becket.	1556 Reginald Pole.
693 Bertwald.	1174 Richard.	1559 Matthew Parker.
731 Tatwine.	1185 Baldwin.	1575 Edmund Grindal.
735 Nothelm.	1191 Reg. Fitzjocelin.	1583 John Whitgift.
742 Cuthbert.	1193 Hubert Walter.	1601 Richard Bancroft.
760 Bregwin.	1207 Stephen Langton.	1611 George Abbot.
763 Lambert.	1229 Rich. Wethershed.	1633 William Laud.
790 Æthelheard.	1233 Edmund.	1669 William Juxon.
803 Wulfred.	1245 Boulface.	1663 GILBERT SHELDON.
829 Theogild.	1272 Robt. Kilwardly.	1677 William Sancroft.
830 Ceolnoth.	1279 John Peckham.	1691 John Tillotson.
871 Æthelred.	1293 Robt. Winehelsey.	1691 Thos. Tennison.
891 Plegmund.	1313 Walter Reynolds.	1715 William Wake.
923 Ætheln.	1327 Simon Mepham.	1737 John Potter.
928 Wulfelm.	1333 John Stratford.	1747 Thos. Herring.
941 Odo Severus.	1348 John de Ufford.	1757 Matthew Hutton.
959 Dunstan.	1349 Thos. Bradwardin.	1753 Thos. Secker.
988 Æthelgar.	1319 Simon Islip.	1768 Fredk. Cornwallis.
991 Sigeric.	1336 Simon Langham.	1733 JOHN MOORE
995 Ælfrie.	1368 Wm. Whittlesey.	1805 Ch's Manners Sutton
1006 Ephege.	1375 Simon Sudbury.	1828 William Howley.
1013 Lving.	1381 William Courtney.	1848 John Bird Sumner.
1021 Æthelnoth.	1391 Thomas Arundel.	1862 C. T. Longley.
1038 Eadsige.	1414 Henry Chicheley.	1863 Archibald C. Tait.
1050 Robert.	1443 John Stafford.	1883 Elw. White Benson.

GILBERT SHELDON, the 78th Archbishop, while Bishop of London, in 1661, consecrated James Sharp Archbishop of S. Andrews, thus restoring to Scotland the ancient line of Bishops which had died out in the troublous times of the Reformation (Revolution rather) in that country.

JOHN MOORE, the 88th Archbishop, consecrated William White, Bishop of Pennsylvania, and Samuel Provoost, Bishop of New York, the second and third Bishops of the American Church, February 4, 1787; and James Madison, Bishop of Virginia, the fourth American Bishop, September 19, 1790.

[A succession of Bishops may also be traced from S. James, the first Bishop of Jerusalem, namely, in the See of Jerusalem to John III., the 51st Bishop, who, in the year 523, consecrated David, Archbishop of S. David's in Wales; and in the See of S. David's to the period of the Reformation, when it comes through Matthew Parker, 71st Archbishop of Canterbury.]

SUCCESSION OF BISHOPS—(Continued.)

III.

Scottish Bishops (Primates).

- 1661 James Sharp, Archbishop of S. Andrews.  
 (For consecrator see note to table of Archbishops of  
 Canterbury).  
 1679 Alexander Burnet, Archbishop of S. Andrews.  
 1684 Arthur Ross, " "  
 1704 Alexander Rose, Bp. of Edinburgh, Vicar-General.  
 1720 John Fullarton, " " Primus.  
 1727 Arthur Millar, " " "  
 1727 Andrew Lumsden, " " "  
 1731 David Freebairn, " " "  
 1739 Thomas Rattray, Bp. of Dunkeld, " "  
 1743 Robert Keith, Bp. of Caithness, " "  
 1757 Robert White, Bp. of Dunblane, " "  
 1761 William Falconer, Bp. of Edinburgh, " "  
 1782 Robert Kilgour, Bp. of Aberdeen, " "  
 1788 John Skinner, " " "  
 1816 George Gleig, Bp. of Brechin, " "  
 1837 James Walker, Bp. of Edinburgh, " "  
 1841 William Skinner, Bp. of Aberdeen, " "  
 1857 Charles Hughes Terrot, Bp. of Edinburgh, Primus.  
 1862 Robert Eden, Bp. of Moray, " "  
 1886 Hugh Willoughby Jermyn, Bp. of Brechin, "  
**Robert Kilgour**, consecrated Samuel Seabury, Bishop  
 of Connecticut, first Bishop of the American Church,  
 November 14, 1784.

IV.

Presiding Bishops of the American Church.

- 1784 Samuel Seabury, Bishop of Connecticut.  
 (For consecrator see note to table of Scottish Bishops).  
 1792 Samuel Provoost, Bishop of New York.  
 1795 William White, Bishop of Pennsylvania.  
 (For consecrator see note to table of Archbishops of  
 Canterbury).  
 1836 Alexander Vicks Griswold, Bishop of the Eastern  
 Diocese (including the present Dioceses of Maine, New  
 Hampshire, Vermont, Massachusetts and Rhode Island).  
 1843 Philander Chase, Bishop of Illinois.  
 1852 Thomas Church Brownell, Bishop of Connecticut.  
 1865 John Henry Hopkins, Bishop of Vermont.  
 1868 Benjamin Bosworth Smith, Bishop of Kentucky.  
 1884 Alfred Lee, Bishop of Delaware.  
 1887 John Williams, Bishop of Connecticut.  
 [The Presiding Bishops of the American Church cor-  
 respond to the Primates of the other branches of the  
 Anglican Communion. The office, however, is not at-  
 tached to any particular See (as in Canterbury or Ar-  
 magh), but belongs to the Bishop who is oldest by  
 consecration to the Episcopate.]

## APPENDIX II.

## SUCCESSION OF BISHOPS IN THE CHURCH OF IRELAND.

*Archbishops of Armagh and Primate of All Ireland.*

A.D.		A.D.		A.D.	
445	S. Patrick.*	883	Maelcol Mac Crum- vail.	1305	John Taaf.
455	S. Binen.			1306	Walter de Jorse.
465	Jarlath.	885	Maelbrigd Mac Dnr- nan.	1311	Roland Jorse.
482	Cnrmac.			1322	Stephen Segrave.
497	Dubtach I.	927	Joseph.	1334	David O'Hiraghty.
513	Ailild I.	936	Maelpatrick Mac Maelnle.	1347	Richard Fitzsalph.
526	Ailild II.			1361	Milo Sweetman.
536	Dubtach II.	937	Cathasach II.	1382	John Colton.
548	David.	957	Muireadach Mac Fergus.	1404	Nicholas Fleming
551	Feidlimid.			1417	John Swayn.
578	Cairlan.	966	Duhdalethy II.	1439	John Prene.
588	Eochaid.	999	Murechan.	1444	John Mey.
598	Senach.	1001	Maelmury	1457	John Bole.
610	Mac Lalsir.	1021	Amalgaid.	1474	John Foxal.
623	Thomian Mac Ronan.	1050	Duhdalethy III.	1477	Edmund Conner- burgh.
661	Segene.	1065	Cnmasach O'Heru- dan.	1480	Octavian de Palatin.
638	Fian Fehla.	1065	Maelissa Mac Amal- gaid.	1513	John Kite.
715	Sulbhney.			1522	George Cromer.
730	Congusa.	1092	Donald Mac Amal- gaid.	1543	George Dowdall.
750	Cele Peter.			1562	Adam Loftus.
758	Ferdachry.	1106	Celsus.	1568	Thomas Lancaster.
763	Foendalach.	1129	Maurice.	1581	John Long.
778	Duhdalethy I.	1134	Malachy O'Morgair.†	1580	John Garvey.
793	Aflat.	1137	Gelasius Mac Rod- eric.	1595	Henry Ussher.
794	Cadinisens.			1613	Christop'r Hampton.
798	Coumach.	1174	Cornelius Mac Con- calde.	1624	James Ussher.
807	Tnrbach Mac Gorman.	1175	Gilbert O'Caran.	1630	John Bramhall.
808	Naud Mac Se- gene.	1184	Maelissa O'Carrol.	1663	James Marget-on.
812	Flangus Mac Lnngle.	1187	Anlave O'Murid.	1678	Michael Boyle.
822	Artriglus.	1185	Thomas O'Connor.	1702	Narelssns Marsh.
833	Eugenc.	1206	Engeno Mac Gillivi- der.	1713	Thomas Lindsay.
834	Narannan.			1724	Hugh Bolter.
848	Dermod O'Ti- gernach.	1220	Luke Netterville.	1742	John Hoadly.
852	Fachtua.	1227	Dnnat O'Fidabra.	1746	George Stone.
874	Alomire.	1240	Albert of Cologne.	1761	Richard Robinson.
875	Cathasach Mac Robartach.	1247	Reiner.	1795	William Newcom.
		1257	Abrahan O'Connel- lan.	1806	William Stewart.
		1261	Patrick O'Scanlain.	1822	John G. Beresford.
		1272	Nich. Mac Molissa.	1862	Marcus Gervat Beresford.
				1886	Robert Knox.

\*S. Patrick received consecration in Franco, probably from Ger-  
manus, Bi-hop of Auxerre.

†Malachy was the first to seek the confirmation of his election from  
Primacy from the Bishop of Rome.

*TWENTIETH SUNDAY AFTER TRINITY.*

THE HOLY CATHOLIC CHURCH IN IRELAND,  
SCOTLAND, THE UNITED STATES AND THE  
BRITISH DOMINIONS.\*

*First year*—Lection, Mark iv. 26-35; Text, Eph. i. 22, 23.

*Second year*—Lection, 2 Chron. xxxii. 1-23; Text, Is.  
lx. 14.

*Third year*—Lection, Acts xvi. 8-16; Text, Eph. v. 27.

PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly" to "please God to call  
me."

§ 1. *The Holy Catholic Church in Ireland.*

*How was the Church planted in Ireland?*

At first it was probably carried there by British  
Christians from Wales and the west of England.

*How was the Church finally established in that country?*

By the preaching and labours of S. Patrick, who  
was very successful in converting and teaching  
the heathen princes and people.

*When did S. Patrick arrive as a missionary in Ireland?*

In A.D. 432.

*Who was S. Patrick?*

He was the son of a deacon of the British Church  
(Calphurnius), and the grandson of a priest (Po-  
titus).

*Where had he been educated and ordained?*

In France.

*By whom was he consecrated a Bishop?*

Probably by Germanus, Bishop of Auxerre.

*What were the Irish at this time called?*

Scots, and the land was called Scotia.

*For what was the ancient Scottish or Irish Church  
famous?*

It was famous for its great schools and for the  
missionaries it sent out to the heathen during the  
first four centuries of its history (5th to 9th).

\*Any one of the following four sections, together with  
section 5, may be chosen as sufficient for the lesson.

*Name some of these missionaries?*

S. Columbia, the missionary to Albania (now Scotland) and founder of the Church in that land;

S. Columbanus, who laboured among the heathen in France and Northern Italy; S. Gall in Switzerland, and S. Kilian in Thuringia (Central Germany).

*How was the ancient Irish Church governed?*

Like all other parts of the Catholic Church, by Bishops, Priests and Deacons.

*Was the Church of Ireland at this time subject to the Church of Rome?*

No; the Church of Ireland was at this time, and for several centuries later, independent of the control of any foreign Bishop.

*When was the authority of the Bishop of Rome finally accepted by the Church of Ireland?*

Not until the year 1152, when a papal legate named Paparo appeared at the synod of Kells bringing for the Archbishops of Armagh, Cashel, Dublin and Tuam the first palls which had ever been received in the country. (The pall was a woollen mantle given by the Roman Bishops to Archbishops who acknowledged their supremacy. It is worthy of note that the Church of Ireland was the last Church in Europe thus to yield its national independence to the See of Rome).

*What happened soon after this?*

Three years later, in 1155, Pope Adrian IV. (an Englishman whose previous name had been Nicholas Breespere) presumed to give to Henry II. of England a bull or edict authorizing him to invade Ireland and bring it into subjection to the English crown. This was accomplished by Henry in 1172.

*What was the immediate effect of this conquest by Henry II.?*

The Church of Ireland was henceforth brought more and more under the power of Rome.

*How long was this usurped authority of the Bishop of Rome exercised over the Church of Ireland?*

For about 400 years.

*What took place at the Reformation in the 16th century?*

The Church of Ireland shared in the work of her sister Church in England, and in the reign of Queen Elizabeth (1558) most of the Bishops and other Clergy accepted the changes in doctrine and worship. (Only two of the Bishops in possession of Sees during Queen Mary's reign, Walsh of Meath and Leverous of Kil'are, openly opposed the acceptance of the revised Prayer Book in 1558 and left the Church of Ireland. All the other Bishops retained their Sees and from them the present Bishops of the Church of Ireland derive their succession and authority.)\*

*What great mistake was made at this time?*

The Church neglected to give the native Irish the Scriptures and the services in their own tongue.

*How did the Bishop of Rome take advantage of this neglect?*

By sending missionary Bishops and Priests into the land, drawing away many of the people from their lawful clergy, and thus founding the modern Roman sect in Ireland.

*How old is the Roman communion in Ireland?*

It dates its origin from about 1565.

*How old is the Church of Ireland?*

It is more than 1,400 years old.

*What then is the true branch of the Catholic Church in Ireland?*

"The Church of Ireland," whose Bishops are the successors in unbroken line of S. Patrick, and the inheritors of his faith and doctrine.

## § 2. *The Holy Catholic Church in Scotland.*

*When was the Gospel first carried into North Britain?*

Early in the fourth century S. Ninian preached in Galloway, and early in the sixth century S. Kentigern (or Mungo) and others laboured in the Vale of Clyde.

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\*For the Succession of Irish Bishops in the Primatial See of Armagh, see p. 224.

*Who, however, may be said to be the founder of the Church in Scotland?*

S. Columba, a priest of the Church of Ireland, who was born in Gartín, co. Donegal, in A.D. 521.

*Where did S. Columba (or Columbkil) establish his first mission?*

In the island of Iona or I-Columbkil A.D. 563.

*Was this effort finally successful?*

Yes; S. Columba preached the Gospel and planted the Church throughout the Highlands and his monastery at Iona not only became the centre of religious life to the Picts in the north, but sent out missionaries who founded other great monasteries at Melrose and Lindisfarne, which became in their turn centres of life to the Anglo-Saxons in the South.

*What was the government of this early Scottish Church?*

Like all other parts of the Catholic Church it was governed by a ministry of Bishops, Priests and Deacons.

*What important event took place 500 years after the landing of S. Columba?*

The marriage of the Scottish king Malcolm with Margaret, the daughter of Edward the Confessor, brought the two Churches of Scotland and England into closer relations.

*What was the effect of this?*

New life was inspired into the Scottish Church, and many institutions of religion and learning were founded.

*What other effect followed later?*

The Church was brought more and more under the power of the Bishop of Rome whose influence increased in England after the Norman Conquest (1066), and much corruption in doctrine and morals crept in.

*Did the ancient Church of Scotland share in the reformation of the Church of England?*

No; the changes in Scotland were more of the nature of a revolution.

*When did these changes culminate?*

At the Parliament held in Edinburgh in 1560, that is, almost 1,000 years after the arrival of S. Columba.

*What was done by the Scottish Parliament in 1560?*

Not only was the usurped supremacy of the Bishop of Rome rejected, but the divinely ordained government of the Church by Bishops in succession from the twelve Apostles, together with the primitive liturgic worship, was overthrown.

*Was any attempt made to restore the Apostolic ministry to the Christian people of Scotland?*

Yes; in 1610 by the influence of James VI. (I. of England) three moderators of Presbyterian assemblies (Glasgow, Brechin and Galloway) were consecrated as Bishops by the Bishop of London.

*Was this attempt successful?*

No; it continued for a time, but the ancient liturgic worship of the Church was still lacking, and when the attempt was made by King Charles the First in 1637 to introduce a reformed Scottish Prayer Book it was rejected, and the Apostolic ministry was rejected with it.

*What was the immediate effect of this effort?*

"The Solemn League and Covenant" was adopted pledging its signers to "endeavor the extirpation of prelacy" not only in Scotland, but in England and Ireland also; and war was soon after declared against the king.

*Was any further attempt made to bring back the Christian people of Scotland to the primitive government by Bishops?*

Yes; at the restoration of Charles II. four Presbyterian ministers (Sharp, Fairfoul, Hamilton and Leighton) were consecrated in 1661 in Westminster Abbey.

*Did this state of affairs continue long?*

No; as the Bishops at the Revolution (1688) refused to renounce the allegiance of the house of Stuart, an act of the Scottish Parliament in 1689 again abolished Prelacy. The ancient endowments for the support of the Bishops and dignitaries were confiscated to the state, while the incomes of the parochial clergy were given to the ministers of the Presbyterian body, which is now wrongly termed by the civil law the "Church of Scotland."



*What was the great error of the Bishops and of those who held with them at this time?*

Their error consisted in supposing that the Apostolic Succession of Bishops was so closely connected with the "divine right" of the house of Stuart that it must stand or fall with it.

*What was the condition for the next hundred years of this remnant of the ancient Catholic Church of Scotland which still clung to their lawful Bishops?*

Its members were oppressed by law and persecuted, its church buildings were burnt or torn down and all public worship was forbidden. More than four persons, besides the family, were not permitted to meet for divine service in any house, the penalty incurred by the officiating priest for disregard of this prohibition being, for first offence, six months' imprisonment; for second offence, transportation for life.

*What was the effect of this persecution?*

The number of clergy was reduced from 14 Bishops and about 1,000 other clergy at the close of the 17th century to 4 Bishops and 40 other clergy at the end of the 18th.

*What change took place in the Church's condition in 1792?*

As the last of the Stuarts had died in 1788, the Relief Bill was passed by Parliament removing the oppressive laws which forbade Catholic Churchmen in Scotland to worship God according to the dictates of their conscience.

*What is the history of the Scottish branch of the Holy Catholic Church since then?*

Under God's blessing it has grown in numbers and influence so that it had 7 Bishops and 263 other clergy within its limits in the year 1886.

### § 3. *The Holy Catholic Church in the United States.*

*Is there a true branch of the Catholic Church in the United States of America?*

Yes; that body known to the civil law as the "Protestant Episcopal Church."

*What is its true name?*

The Holy Catholic Church in the United States.

*When was the Church planted in the United States?*

In the year 1607 the first permanent colony, consisting of English Churchmen with their chaplain, a Priest of the Church, settled at Jamestown, Virginia, built the first church structure, and established the daily use of the Book of Common Prayer.

*How was the Church supplied with clergy?*

As there was yet no Bishop in the Colonies the Church of England sent out missionaries, and candidates for holy orders went to England to be ordained.

*What was the Church called during the first 170 years?*

The Church of England in the Colonies.

*What English Bishop had charge of the American Church during this time?*

The Bishop of London.

*Why did not the Church during this long period have Bishops residing in the country?*

The jealousy of the Puritans prevented it.

*What change did the American Revolution in 1776 make in the Church?*

The Bishop of London ceased to have charge of it.

*What followed?*

The Church elected some of her own Priests whom she sent to England to be consecrated as Bishops.

*Who was the first American Bishop?*

Bishop Seabury, of Connecticut, who was consecrated by three Bishops of the Scottish branch of the Catholic Church in 1784.

*What other Bishops were consecrated soon after by the Archbishop of Canterbury?*

Bishop White, of Pennsylvania, and Bishop Provoost, of New York, in 1787, and Bishop Madison, of Virginia, in 1790, in the chapel of Lambeth Palace.

*What did these Bishops proceed to do?*

They consecrated other Bishops and thus continued the apostolic succession to this day.

*Did the American Church separate in any way from the Church of England?*

No; it still retains every essential mark of unity with the Catholic Church, and continues in full communion with the Church of England.

*How is the government of the Church carried on?*

In the first place each Bishop presides over a certain portion of the Church, called a diocese, which has been committed to his care. He examines and ordains the candidates for holy orders, administers confirmation, exercises discipline, and is the chief pastor over all the flock of his diocese.

*What share have the other clergy and the laity in the government of the diocese?*

The clergy and the delegates elected by the laity of every parish meet once a year (usually) in diocesan council or convention, and together with the Bishop they consult in regard to the welfare of the diocese, and have power to frame canons for its government.

*How is the government of the whole Church in the United States carried on?*

In the first place the Bishop who has been consecrated for the longest time ranks as Presiding Bishop.

*What are his duties as Presiding Bishop?*

His duties are largely those of an Archbishop or Primate.

*Specify some.*

He is the executive officer and the official representative of the whole Church. He presides in all meetings of the Bishops, and takes order for the consecration of all Priests elected to be Bishops.

*In what body is the law-making power of the whole Church vested?*

In the General Convention, which meets once in every three years.

*Of what does the General Convention consist?*

The General Convention consists:

1st, of all the Bishops of the Church, meeting and voting in a separate body, and called the House of Bishops;

2nd, of clerical deputies elected by every diocese;  
and

3rd, of lay deputies elected by every diocese.

These last two meet together and are called the  
House of Clerical and Lay Deputies.

*What is necessary in order that any measure should  
become canon law?*

Each of the three orders of Bishops and clerical  
and lay deputies must give its approval.

*How far does the American Church extend to-day?*

It extends into every state and territory of the  
United States.

*By what means is the Church being constantly built up  
in the new territories and the younger states?*

A committee appointed by the General Convention,  
sitting as the Church's missionary society, col-  
lects the offerings of the whole Church and dis-  
tributes them for the support of the missionary  
Bishops and other clergy working under them in  
the states and territories.

*What other work is the Church doing in foreign lands?*

She has missionary Bishops and Churches among  
the heathen in Western Africa, China and Japan,  
besides chaplains in various cities in Europe to  
minister to her own people sojourning there.

*How many Bishops and other clergy were in the Church  
in the year 1787?*

Three Bishops and about 200 other clergy.

*How many Bishops and other clergy were there in the  
United States in the year 1887?*

68 Bishops and 851 other clergy.

*What other evidence of growth is there?*

In 1830 there was one communicant to every 415 of  
the population of the country; in 1887 the pro-  
portion was one communicant to every 139.

#### § 4. *The Holy Catholic Church in the British Dominions.*

*Into what distant parts of the world has the English  
branch of the Catholic Church spread?*

Into all the British Dominions.

*Where was the Church first planted in British North America?*

In Newfoundland in A.D. 1614, and since then it has gradually spread into all other parts of the country from the Atlantic to the Pacific.

*How was the Church in these colonies supplied with clergy?*

Up to the year 1787 there was no resident Bishop, and all Priests were ordained in England, being sent out for the most part by the Society for the Propagation of the Gospel.

*What took place in 1787?*

The Rev. Charles Inglis, D.D., was consecrated in that year at Lambeth as the first Colonial Bishop with the title of Bishop of Nova Scotia, and having jurisdiction of the whole of British North America, now known as the Dominion of Canada and Newfoundland.

*How many Bishops and other Clergy were there in 1905 in the Dominion of Canada and Newfoundland?*

Twenty-three Bishops and 1,318 Clergy.

*What is the name of the Church in the Dominion of Canada?*

The Church of England in Canada.

*How is the Church in Canada organized?*

There are two Ecclesiastical Provinces in the Dominion, the Province of Canada and the Province of Rupert's Land, and four independent Dioceses in British Columbia. Each of the Provinces is presided over by a Metropolitan who has the title of Archbishop of the See over which he presides.

*How is the Metropolitan or Archbishop of each Province appointed?*

The Metropolitan or Archbishop is elected by the House of Bishops comprised of the Bishops of the Province over which he is to preside.

*Name some of the duties of a Metropolitan or Archbishop.*

He presides in all meetings of his suffragans (that is, the Bishops of the other Dioceses in his province) and, either in person or by deputy, consecrates Priests who have been elected to be Bishops.

*How is the government of the whole Church in Canada carried on?*

In the first place there is a Primate elected by the House of Bishops of the Dominion, from the Metropolitans of Provinces, or Bishops of Dioceses not in any Ecclesiastical Province.

*What is the title of the Primate?*

The Primate is styled the Primate of all Canada and Archbishop of the See over which he presides.

*Mention some of the duties of the Primate of all Canada.*

He is the Executive Officer and official representative of the whole Church. He presides in all meetings of the Bishops, and takes order for the consecration of all Priests elected to be Bishops.

*In what body is the law-making power of the whole Church vested?*

The law-making power of the whole Church in Canada is vested in the General Synod.

*How is the General Synod constituted?*

The General Synod of the Church in Canada consists of First, the Bishops of the Dominion, meeting and voting in a separate body, and called the House of Bishops, or Upper House.

Second—Clerical delegates elected by each Diocese.

Third—Lay delegates elected by each Diocese.

These last two meet together and are styled the Lower House.

*What is necessary that any measure may become Canon Law?*

That any measure may become Canon Law it must be approved by both Houses.

*What Dioceses comprise the Ecclesiastical Province of Canada?*

The Ecclesiastical Province of Canada comprises the ten Dioceses from Algoma to Nova Scotia.

*What Dioceses comprise the Ecclesiastical Province of Rupert's Land?*

The Ecclesiastical Province of Rupert's Land comprises the nine Dioceses from Moosonee to the Rocky Mountains and west of Algoma from the boundary between Canada and the United States to the Arctic Ocean.

*In what other lands are there branches of the Holy Catholic Church in communion with the Church of England?*

In India, the West Indies, South Africa, Australia, Tasmania, New Zealand, besides smaller colonies and many heathen lands.

§ 5. *Our Duty to the Church.*

*What then are the Churches of England and Ireland and the "Episcopal" Churches of Scotland and America?*

They are true branches of that One Holy Catholic Church founded in Jerusalem 1,800 years ago by our Lord and His Apostles.

*If then we really "believe in the Holy Catholic Church," what will we do?*

We will "continue steadfastly" in that branch of it of which it is our privilege to be members.

*What else will we do?*

We will live by the Church's rules as being the laws of Christ's kingdom, and we will obey its officers as those appointed over us by Christ Himself (Heb. xiii. 17).

*What besides will we do?*

We will love the Church as Christ's Body, we will do all in our power to advance its interests, and will endeavour to make its principles and its blessings known to those who are ignorant of them.

*What will all this be?*

It will simply be doing our duty to Christ, Who hath said to us all, "If ye love Me, keep My commandments" (John xiv. 15).

**TWENTY-FIRST SUNDAY AFTER TRINITY.**

**THE COMMUNION OF SAINTS.**

*First year*—Lection, 1 Cor. xii. 12-28; Text, Cor. xii. 13.

*Second year*—Lection, Neh. iv. 7 to end; Text, Ps cxxxiii. 1.

*Third year*—Lection, Rev. vii. 9 to end; Text, Eph. ii. 19.

**PORTION OF CHURCH CATECHISM.**

*From "My good child" to "Amen, so be it."*

§ 1. *Communion Possible only among Saints.*

*What clause of the Creed follows the Holy Catholic Church?*

*What is meant by "Saints"?*

It has two meanings:—

1st, those members of the Church who are really saints, that is, holy persons, good Christians; and

2nd, all who have been dedicated to God in Holy Baptism, "called to be saints," "called with an holy calling" (Rom. i. 7; 2 Tim. i. 9).

*What is meant by the word "Communion"?*

very close union—oneness.

*Give an instance of communion in natural things.*

The eyes, ears, tongue, hands, feet, etc., have communion in the human body.

*How?*

By being parts one of another, so united one to another that if "one member suffer, all the members suffer with it" (1 Cor. xii. 26).

*Is such communion possible between those who are not saints, that is, between the unholy?*

No; there is not and cannot be any real union or communion between the wicked.

*Why?*

Because the very essence of wickedness is selfishness, and the motto of selfishness is "Each man for himself."

*Can bad men, then, have any real bond of union?*

No; they may seem for a time to be combined in a communion of evil, but it is soon seen to be a disunion.

*What then is the only communion or true "communism" possible among men?*

A communion of saints, that is, of persons who are holy, and make holiness their aim.

*In what society does this communion alone exist?*

In the Church of Christ.

*Why can it alone exist in the Church of Christ?*

Because the Church is the only society that makes holiness the aim of all its members.



*What great motive and bond of union is found in no other society but the Church of Christ?*

God's wonderful "love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8).

## § 2. *The Communion of Saints as a Fact.*

*What then do we mean when we say, "I believe in the Communion of Saints"?*

In the first place, we express our belief in a fact.

*What is that fact?*

That a true and real communion or unity actually exists among all who are indeed saints, that is, holy persons; which communion is found in the Holy Catholic Church alone.

*In what way does this communion or oneness of the saints exist in the Church?*

The members of the Church are united to Christ and to one another, as members or parts of a human body are united to their head and to every other part.

*By Whose power is this done?*

1 Cor. xii. 13.

*With Whom besides our Lord does this Sacrament bring us into communion?*

1 John i. 3.

*With whom besides?*

With "the spirits of just men made perfect" in Paradise, and with all the holy angels in Heaven (Heb. xii. 22-25).

*Have the unholy members of the Church any share in this actual communion?*

No; "If we say that we have fellowship (that is, communion) with Him, and walk in darkness, (that is, in sin), we lie, and do not the truth" (1 John i. 6).

*This communion, you said, was begun in Holy Baptism; how is it continued?*

By constant prayer to God, by our "walking in the light," that is, by living a life of faith and obedience; and finally and chiefly by devout participation of the Sacrament of Holy Communion.

*In what particulars have we fellowship or communion with the departed saints?*

We have fellowship in hope and in prayer.

*What common hope have we with them?*

They look forward, even as we, to the Resurrection of the dead and the life of the world to come.

*What communion in prayer have we?*

They pray for us. We pray for their rest, and the perfecting of their bliss.

*How do we know that they pray for us?*

We read of the souls of the martyrs "under the altar" crying to God for judgment on their persecutors. We may be sure therefore that they pray for grace upon the righteous (Rev. vi. 10).

### § 3. *The Communion of Saints as a Duty to the Living.*

*What besides do we mean when we say, "I believe in the Communion of Saints"?*

We mean, in the second place, to express our belief in the Communion of Saints as a duty.

*What is the duty expressed by the word "Communion"?*

That all baptized members of the Church, "called to be saints," ought so to live as if they were really members of one body, one communion, one fellowship.

*Why then is it necessary to declare our belief in the Communion of Saints?*

Lest any one should suppose that he could live a Christian life by himself apart from his fellow Christians and outside of the communion or unity of the Church.

*Can you express this differently?*

Holy Scripture teaches us, in other words, that while men are judged separately, they are saved collectively; that is, in communion or fellowship in the Body of Christ, which is His visible Church.

*What then is the great duty to which this article of our belief witnesses?*

The duty of Christians to "love one another."  
(John xiii. 34).

*Can we love one another and yet not live in communion?*

No; separation shows the absence of love.

*What sins then does this article specially condemn?*

It condemns all schism within the Church, that sin which one diocese or one portion of the Church commits when it refuses to receive to its communion and fellowship the members of any other portion.

*What else does it condemn?*

It condemns the forming of human societies or sects apart from the Church, and the making of divisions or the stirring up of strife in the Church or parish (1 Cor. xii. 25).

*Is the fact that "there will be no sects in Heaven" any reason for having sects on earth?*

No; it is one of the best reasons for not having sects on earth.

*Can God be the author of divisions in the Church, as some affirm?*

1 Cor. xiv. 33.

*Who is the author of all strife and divisions?*

James iii. 14, 15.

*How does S. Jude describe those "who separate themselves"?*

Jude 19.

#### § 4. *The Communion of Saints as a Duty to the Departed.*

*Does belief in the Communion of Saints require of us any duty towards the departed?*

Yes; it forbids us to regard the saints in Paradise as separated from us.

*Of how many parts does the Holy Catholic Church consist?*

Of three parts, the Church Militant here on earth, the Church Expectant in Paradise, and the Church Triumphant in Heaven.

*What is meant by the word Militant?*

Fighting or contending, that is as soldiers against our and Christ's enemies, the devil, the world, and the flesh.

*What is meant by the Church Expectant?*

The Church waiting, that is, the Church in Paradise, which waits for the consummation of bliss in body and soul at the Resurrection.

*What is meant by the Church triumphant?*

That portion of the Church which is now in Heaven; our Lord Jesus Christ and the holy angels.

*Are these three parts of the Catholic Church separated one from another?*

No; they form one communion and fellowship in the mystical Body of Christ.

*How does our Lord affirm this?*

"The gates of Hell," or Hades (that is, the unseen world), cannot "prevail against it" to divide the living from the departed (Matt. xvi. 18).

*When will these three parts be visibly united?*

When they all become the Church Triumphant (or Victorious) in Heaven.

*When will that be?*

At the Resurrection (1 Cor. xv. 54).

*In the meantime what is our duty towards the saints in Paradise?*

To remember them as members of the same Body, and possessors of the same hope of a resurrection to eternal life in body and soul.

*How are we to remember them?*

By frequently calling them to mind as still members of the Church, and thanking God for "their good examples."

*How does the Church help us to remember them?*

By appointing days to be kept in memory of certain great saints, such as the Apostles, and especially by the festival of All Saints' Day.

*How besides are we to remember them?*

By prayer for their rest and the perfecting of their bliss.

*When do we pray for the perfecting of their bliss?*

When we pray "that we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory" (Burial Service).

*Where besides does the Church teach us to pray for the faithful departed?*

In the office for the Holy Communion where it is said, "most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion."

("By 'all the whole Church,'" says Bishop Cosin, "is to be understood, as well those that have been heretofore, and those that shall be hereafter, as those that are now the present members of it.")

*What are some of the "benefits of Christ's Passion," which the faithful departed are still capable of obtaining?*

Increase of rest and peace, and a joyful resurrection at the Last Day.

*Are such prayers scriptural?*

Yes; S. Paul prays for Onesiphorus, "The Lord grant unto him that he may find mercy of the Lord in that day" (2 Tim. i. 18). By comparing this place with 2 Tim. iv. 19, it is evident that Onesiphorus was not alive. The prayer is, in substance, exactly what all the prayers in the early Liturgies for the faithful departed are.

*Does this imply that the state of persons after death can be altered?*

No; life is the time of probation. We shall receive at the Judgment for the deeds done *in the body*; and between the souls of the saved and the lost there is an impassable "gulf" (Luke xvi. 26).

*Is it lawful to address prayers to the saints in Paradise or to invoke their aid?*

There is no instance of such invocation in Scripture; and the records of the early Church are altogether silent upon such a practice. The departed are beyond all possible reach of hearing prayer. That we may pray *for* them implies that we must not pray to them.

TWENTY-SECOND SUNDAY AFTER  
TRINITY.

THE FORGIVENESS OF SINS.

*First year*—Lection, Mark ii. 1-13; Text, John xx. 23.

*Second year*—Lection, Num. xiv. 1-20; Text, 1s. lv. 7.

*Third year*—Lection, John xx. 19-24; Text, 1 John i.  
8, 9.

PORTION OF CHURCH CATECHISM.

From "How many Sacraments" to the end.

§ 1. *The Forgiveness of Sins.*

*What is the next article of the creed?*

"I believe in . . . the forgiveness of sins."

*What is sin?*

1 John iii. 4.

*Who have sinned?*

Rom. iii. 23.

*What is meant by "original sin"?*

The disposition to sin, which all possess by nature.

Ps. li. 5; Rom. v. 12, 14).

*What is meant by "actual sin"?*

All acts, words, thoughts and feelings which we know to be wrong and yet choose.

*Are all sins of the same character?*

No; some are far more defiling and deadly than others (Eph. v. 5, 6).

*What distinction does S. John make between sins?*

1 John v. 16, 17.

*Can we sin in any way and yet not displease God?*

No; in this same passage S. John tells us that "all unrighteousness is sin" and is therefore hateful to God.

*What is the wages of all sin?*

Rom. vi. 23.

*But can sins be now forgiven?*

*By Whom?*

By God only.

*Can we deserve or purchase forgiveness by any good works of our own?*

Luke xvii. 10.

*For Whose sake then will God forgive us?*

Jehn xv. 16.

*How does S. Paul express this?*

Eph. i. 7.

*Is there any sin for which repentance and faith cannot obtain forgiveness?*

No; the Holy Spirit expressly tells us that "If we confess our sins" God will "cleanse us from all unrighteousness," and that "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 9, 7). (On the "Unpardonable sin" see Whitsun Day § 6.)

*How is this article expressed in the Nicene Creed?*

"I acknowledge one Baptism for the remission of sins."

*With what ordinance does S. Peter in the very first Christian sermon connect the forgiveness of sins?*

Acts ii. 38.

*How is this truth of the Gospel taught us elsewhere?*

Acts xxii. 16; Mark xvi. 15, 16.

*What do we learn from all this?*

We learn that in order to obtain forgiveness, we must not only repent (if we have committed actual sin), but we must also be made members of Christ's Body or Church.

*What then did baptism do for you when an infant?*

It brought me into the Body of Christ and "washed away" the guilt of that "original sin" or sinful nature which I had by birth (Gal. iii. 26, 27).

*Does Baptism also convey remission of sins to an adult?*

Yes; as in the case of S. Paul (Acts xxii. 16), Baptism is the first and chief means of conveying God's forgiveness of all sin, inherited or committed, to every penitent believer.

## § 2. Confession.

*Have you committed sin since you were baptized?*

1 John i. 8.

*In order to obtain forgiveness of our sins what must we do?*

1 John i. 9.

TWENTY-SECOND SUNDAY AFTER TRINITY. 245

*Is it necessary at times to confess our sins to man?*

Yes; S. James says, "Confess your faults one to another" (Jns. v. 16).

*What does this mean?*

It means that we must confess our faults to the person whom we have wronged, and acknowledge our sinfulness in general.

*Is it ever desirable that we should confess our sins to a minister of the Church?*

Yes; at times it may be.

*How has the Church provided for such confession?*

In the first exhortation at Holy Communion ("Let him come to me, or to some other discreet and learned Minister of God's Word," etc), and in the office for "The Visitation of the Sick" ("Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter").

*Why is it desirable that confession of sins should sometimes be made to a minister?*

For two reasons: 1st, as a matter of common sense, just as we confess the diseases of our body to a physician because, under God, he has skill and experience to cure them; and 2nd, because a priest of the Church is an "ambassador for Christ" (2 Cor. v. 20), and as such has received "power and commandment to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins" (The Absolution in Morning and Evening Prayer).

*Have we any instance of such confession to a minister of God in Holy Scripture?*

Yes; the people came to S. John the Baptist "confessing their sins," and to S. Paul also, it is said, "many came and confessed and shewed their deeds" (Mark i. 5; Acts xix. 18).

*What is evidently the mind of our branch of the Church in regard to confession to a Priest?*

The Church leaves all her members entirely free to use such confession or not to use it, as they shall deem best for their soul's health.



*What farther may be said of the Church's mind when she urges such confessions?*

It is evident that she regards it as the medicine and not the food of the soul.

*Is our branch of the Church in this respect in accord with the primitive Church?*

Yes; for many centuries, after the Apostles, no such thing as systematic confession to a Priest was required as a condition of receiving the Holy Communion.

*Who is to decide whether to allow confession to a Priest?*

"The Minister" himself as part of his "godly counsel and advice," and acting in accordance with the plain teaching of the Book of Common Prayer.

### § 3. Absolution.

*What outward means are there in the Church whereby forgiveness is conveyed to penitent sinners after Baptism?*

Absolution and Holy Communion.

*Have we any instance of our Lord claiming the power to absolve or forgive sins?*

Yes; in Mark ii. 5-11.

*On what ground did the scribes charge our Lord with "blasphemy" for claiming to forgive sins?*

On the ground that no one "can forgive sins but God only" (ii. 7).

*How did our Lord meet this charge?*

By asserting that He claimed the power, not as God in Heaven, but as "man on earth," one who as man had received authority from God for this purpose. "That ye may know that the Son of man hath power on earth to forgive sins" (ii. 10).

*Is it then true that God only can forgive sins?*

Yes; it is true, but it is not the whole truth.

*Why is it not the whole truth?*

Because though it is true that it is God only who forgives, yet He uses men as His agents of forgiveness, just as a king uses ambassadors.

*Is this the only gift which God gives us through others, through "men on earth"?*

No; all His best gifts come in this same way. God alone can baptize, can convert, can feed the soul, yet He does all these things ordinarily through the preaching and teaching of men and through the sacraments and other means of grace administered by men (John iv. 1, 2).

*But are we sure that our Lord ever extended this "power on earth to forgive sins" to other men?*

Yes; we read that He gave this particular power to His Apostles.

*In what words did our Lord give this power to His Apostles?*

John xx. 23.

§ 4. "Unto the End of the World."

*Did our Lord say the wonderful words, "Whosoever sins ye remit, they are remitted," to the Apostles alone?*

No; to the Apostles as the representatives of all future ministers or priests of the Church.

*Can these ministers or priests absolve by their own power?*

No; no one has ever imagined that they could; "to God only it appertaineth to forgive sins" (service for Ash-Wednesday).

*Can they absolve persons who are impenitent?*

No; even God Himself cannot loose from sin those who will not be loosed.

*If absolution through God's ministers was necessary for men 1,800 years ago, have we any reason to suppose that it is not necessary now?*

No; men need the assurance of God's pardon through the lips of Christ's ambassadors as much now as they did then, and they will continue to need it "unto the end of the world."

*Do the ministers of the Church claim this power now?*

Yes; they would be unfaithful "stewards of the mysteries of God" if they did not claim it.

*How is the exercise of this power, which Christ has lodged in His Church, claimed in the Prayer Book?*

1. In the "Ordering of Priests," at the laying on of hands, the Bishop addresses to the candidate the words of our Lord in S. John xx. 23.
2. In the forms of Absolution in Daily Prayer, the Communion Service, and the Visitation Office.

*What is plainly the Church's idea of the usual exercises of this power?*

By the public declaration of absolution, which is certainly beneficial to every penitent person, private absolution being reserved for those who cannot otherwise quiet their consciences.

*If, then, we would obtain God's forgiveness, have we any right to reject any one condition or any one means of forgiveness commanded by our Lord?*

No; the forgiveness that unites us to God is an unbroken chain of which the separate links are repentance, faith, confession to God, forgiveness of others, Baptism, Absolution, Holy Communion.

*For what purpose does this article, "I believe in the forgiveness of sins," seem to have been made a part of the original Gospel of Christ in the Creed?*

To guard sinners against despairing of God's mercy, and to assure all true penitents of His pardoning love.

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## FIFTH SUNDAY BEFORE ADVENT.\*

(ALSO SECOND SUNDAY AFTER EPIPHANY.)

### THE NATURE OF THE SACRAMENTS.

*First year*—Lection, John ix. 1-8; Text, Col. ii. 9.

*Second year*—Lection, Num. xxi. 1-10; Text, Num. xxi. 8.

*Third year*—Lection, Mark v. 24-35; Text, Mark v. 28.

PORTION OF CHURCH CATECHISM.

*From the beginning to "people of God."*

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\*This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.

§ 1. *Two Sacraments Generally Necessary to Salvation.*

*How many Sacraments hath Christ ordained in His Church?*

*Are there any other ordinances of Christ besides these two, that have the nature of Sacraments?*

Yes; Confirmation and Ordination.

*In what respects do Confirmation and Ordination have the nature of Sacraments?*

They have an "outward visible sign," and they have "an inward spiritual grace."

*What is the outward sign in "Confirmation and Ordination"?* The laying on of hands.

*What is "the inward spiritual grace"?*

The gift of the Holy Ghost; in Confirmation for the strengthening of the spiritual life, in Ordination "for the office and work" of a Bishop, Priest or Deacon.

*Were Confirmation and Ordination "ordained by Christ Himself"?*

We must believe that they were, for otherwise the Apostles (St. Paul included, who was taught directly by our Lord) would not have constantly and uniformly administered them, as we know they did.

*Why then does our branch of the Church not include them in her list of Sacraments proper?*

Because, though possessing the nature of Sacraments, and "though ordained by Christ Himself," they are not generally (that is, universally, by all) necessary to salvation.

*To what alone are they necessary?*

Confirmation is necessary to the perfection of the Christian life in baptized persons "who have come to years of discretion"; and Ordination is necessary to empower a lay Christian to do the work of the Ministry, as a Bishop, Priest or Deacon.

*How then are we to regard Confirmation and Ordination?*

We are to regard them as sacramental ordinances, "ordained by Christ Himself," but not "generally necessary to salvation."

*Under what circumstances did Christ ordain Baptism and the Lord's Supper?*

Under the most solemn possible. He ordained the Lord's Supper on the night before He offered Himself for sin (Matt. xxvi. 26-29); and He ordained Baptism just as He was leaving the world to go to the Father (Matt. xxviii. 19).

*Is this sufficient to teach us that these sacraments are "necessary to salvation"?*

Yes; because no one can be saved without loving Christ, and we can have no love for Him, if we do not "keep His comandments" (John xiv. 21-24).

*In what words has our Lord declared Baptism to be necessary to salvation?*

Mark xvi. 16.

*In what other words?*

"Verily, verily, I say unto thee, except a man (or as it is in the original, any one) be born of water and the Spirit, he cannot enter into the Kingdom of God" (John iii. 5).

*Are we sure that this refers to Holy Baptism?*

Yes; the Church has always so understood it, and if Baptism were not meant, this most solemn utterance of the Son of God would be unintelligible. There is no other spiritual birth connected with water.

*In what words does our Lord declare the Holy Communion to be necessary to salvation?*

John vi. 53.

*Are we sure that this refers to the Holy Communion?*

Yes; the Church in every age has so understood it.

*Are these two Sacraments necessary to salvation under all circumstances?*

No; they are only necessary "where they may be had," that is, where the Gospel is preached, and the Church duly set up.

§ 2. *The Sacraments Means whereby we Receive Grace.*

*What meanest thou by this word Sacrament?*

*Would it be fitting in such a spiritual religion as Christianity that mere outward rites or ceremonies should be "necessary to salvation"?*

No; mere outward rites or empty signs would seem to be out of place in such a religion.

*Are the Sacraments mere outward rites or empty signs?*

No; the Church teaches us that there are "two parts in a sacrament."

*What are these?*

*Why did our Lord give us certain means of grace with this twofold nature, one outward and the other inward?*

Because we ourselves are twofold, having outward visible bodies and inward invisible souls.

*Why besides?*

Because it is only through our bodies, through the ear, the eye, the touch, that the soul ordinarily is reached.

*Is it true that the Christian religion is a system of purely spiritual things?*

By no means. The very first thing in the Christian revelation is that "the Word was made flesh," the invisible and eternal Son of God became visible by becoming man; He took upon Him a visible Body in which He lived on earth, in which He ascended from earth, and in which He now lives and shall for ever live at the right hand of God in heaven (John i. 14; Luke xxiv. 39).

*What then may be said to be the first Sacrament?*

The Incarnation.

*In what respect?*

In this respect, that our Lord was not a mere spirit, but had an "outward visible sign," namely, His human body, and an "inward spiritual grace," namely, His Eternal Godhead.

*Is there any instance of this sacramental character of our Lord's body where, not spiritual grace but divine power is conveyed by His body or His clothing?*

Mark v. 30.

*Are there any other instances?*

Yes; Mark vii. 33; viii. 23; John ix. 6.

*Have we any instance of our Lord's using His flesh or body as a sacrament or means of conveying spiritual grace?*

Mark x. 13, 16.

*Is there any other instance?*

Yes: when our Lord would convey the Holy Ghost to His Apostles "He breathed on them," thus making His bodily breath the "outward visible sign of grace given," and "the means whereby they received the same" (John xx. 22).

*Might we have expected beforehand that our Saviour would have ordained outward signs for conveying inward grace?*

Yes; because He Himself is true man as well as true God, and we ourselves have an outward part or body, as well as an inward part or soul.

*You said that the Incarnation, by which the invisible God became visible man, was the first Sacrament—what have the two great Sacraments for this reason been called?*

They have been called "the extensions of the Incarnation."

### § 3. *The Sacraments Pledges to Assure us of Grace Received.*

*What besides a "means" does the Catechism declare a Sacrament to be?*

"A pledge to assure us" of grace received.

*What is a pledge?*

A sign or token, like the handwriting or the seal of a king, to make us certain that so sure as we receive the sign we receive also the thing promised.

*Give another example of a pledge?*

The rainbow as a sign of God's promise to Noah (Gen. ix. 11-18).

*Do the Sacraments assure us that we receive spiritual grace if we are not in a fit state to receive it?*

By no means; if we have not a living faith we receive nothing from God.

*What illustration of this have we in natural things?*

A telegraph wire is charged with electric power, but no power passes out of it unless the substance with which it is brought in contact possesses those qualities which make it a "conductor" of electricity.

*What marked illustration of this have we in the New Testament?*

On one occasion the crowd thronged and pressed Christ's body, but only one woman in that crowd who touched Him in faith received any "virtue" from Him (Mark v. 30, 31).

*What then are the two Sacraments of Baptism and Holy Communion?*

They are the means and pledges of a most real connection between Christ and us.

*How do they connect us with our Lord?*

They connect us with His whole Person as Man and God.

*Do they convey grace to the soul only?*

No; they are means and pledges of life to body and soul, "our sinful bodies made clean by His Body, and our souls washed through His most precious Blood" (Prayer of Humble Access; see also S. John vi. 54).

*How has the Church ever regarded the Sacraments?*

As "holy mysteries." (See the exhortations and the Thanksgiving Prayer in the Office for Holy Communion.)

*What is a mystery?*

A truth which we can only partly understand.

*What mystery have we in ourselves to remind us of the Sacraments?* Body and soul united, we cannot tell how.

*Who joined together the two parts of the Sacraments?*

Our Lord Jesus Christ, Who also joins together our souls and bodies.

*What is the greatest of all mysteries?*

The union of God and Man in the one Person of our Lord Jesus Christ.

*How then should we always think and speak of the holy Sacraments?*

With reverence and love. We should regard them



as the mysterious signs and pledges of God's great power and love toward us in the Incarnation and Death of His Son Jesus Christ.

### FOURTH SUNDAY BEFORE ADVENT.\*

(ALSO THIRD SUNDAY AFTER EPIPHANY.)

#### BAPTISM—THE OUTWARD SIGN AND INWARD GRACE.

*First year*—Lecture, Acts viii. 26 to end; Text, John iii. 5.

*Second year*—Lecture, Gen. vii. 1-24; Text, Ps. li. 7.

*Third year*—Lecture, Acts xxi. 40 to xxii. 17; Text, Mark xvi. 15, 16.

PORTION OF CHURCH CATECHISM.

From "You said that your" to "anything that is his."

#### § 1. *The Outward Sign.*

"What is the outward visible sign or form in Baptism?"

*By whom was water ordained as the outward sign in Baptism?*

By our Lord Himself.

*In what words?*

John iii. 5; see also Matt. xxviii. 19; Mark xvi. 16.

*Would it be lawful then to use any other element, such as wine or milk?*

No; our Lord's command must be obeyed or it is not Baptism.

*Is there any natural fitness in the use of water in Baptism?*

Yes; water is the natural means of cleansing the body, and therefore it is a most fitting sign of the washing away of the sins of the soul.

*Is there any other fitness in the use of water, for a sacrament that is necessary to salvation?*

Yes; water is to be found wherever man is found.

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\*This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.

*Is any other sign necessary to Baptism besides the application of water to the person?*

Yes; to be Baptism at all it must be done "In the Name of the Father, and of the Son, and of the Holy Ghost."

*Would it be lawful to baptize merely "In the Name of Christ," or "In the Name of God"?*

No; it is necessary to the validity of Baptism that we should use the very words as well as the very element which our Lord ordained and no other.

*What is meant by the "Name" of God?*

It stands for everything that belongs to God, the Person, the power and the protection of God.

*What then is implied by being baptized in or rather "into" His Name?*

It is implied that the person baptized is transferred from the power and the kingdom of Satan into the power and kingdom and family of God.

*Is signing the Cross on the forehead any essential part of Holy Baptism?*

No; it is only an ancient and most fitting ceremony which has been in use in the Church from the very earliest days. [It is possible that the angel in Rev. vii. 3 refers to this universal Christian custom. See also Rev. xiv. 1, Matt. xxiv. 30, and Gal. vi. 14. The sign was used in the Primitive Church on many other occasions besides Baptism. As employed by Christians upon themselves it is a kind of prayer by which the person commits himself to Christ's holy keeping.]

## § 2. Modes of Baptizing.

*How many modes of baptizing does our branch of the Church recognize?*

Two; dipping or immersion in water, and the pouring on of water. (See Baptismal office.)

*On what warrant then do we usually adopt the pouring on of water instead of the dipping in water?*

In such a climate as this, on the warrant of the words: "I will have mercy, and not sacrifice" (Matt. xii. 7).

*Is it certain that immersion or dipping the whole body was the original method of baptism?*

No; it cannot be proved in a single instance from Holy Scripture that Baptism was ever administered by plunging the whole body under water.

[The following are the passages generally quoted as favouring immersion: 1. "John also was baptizing in Ænon near to Salim, because there was much water there" (John iii. 23). The vast multitudes that "went out" to John from time to time would necessitate "much water" for any mode of baptism. "There went out to him Jerusalem and all Judæa, and all the region round about Jordan" (Matt. iii. 5).

2. "Jesus when He was baptized went up straightway out of the water" (Matt. iii. 26). It does not say that he went up *from under* the water. The rock-sculptures of the primitive Christians in the Catacombs at Rome (dating from the second century) represent our Lord and S. John as standing in the water, and S. John pouring water on the head of our Lord.

3. "And they went down both *into* the water, both Philip and the eunuch; and he baptized him" (Acts viii. 38). It does not say they went down *under* the water; in fact this cannot be the meaning, for "both Philip and the eunuch went down into the water." No one will assert that *Philip* went under the water.

4. "Buried with Him in baptism" (Col. ii. 12). The context shows this to be a *spiritual* burial, "a death unto sin" of those who before were "dead in sins." In the same way baptism is spoken of in the previous verse as "the *circumcision* of Christ" where there can be no possible reference to the *mode* of circumcision, but only to the spiritual effect. In any case, no argument for putting *under* the water can be drawn from Christ's burial, as Christ was not put *under* the earth at all. (See Mark xv. 46 and Matt. xxvii. 59. 60.)]

*Is it probable that all (if any) of the persons whose baptisms are mentioned in the New Testament were immersed?*

No; such a thing is very improbable. The Baptism of three thousand in one day, and the Baptism of the Philippian jailer at night, seem to imply rather

a pouring on of water than a total immersion in the water.

[On the day of Pentecost total immersion of the body would seem to have been an impossibility under the circumstances. Three thousand persons were baptized on that day, not by a river side, but on a steep hill in the heart of a large city, where the religion of Christ was hated by those in power, and the Lord Himself had been publicly crucified a few days before (Acts ii. 41.)]

*Does the word translated "baptize" necessarily mean to dip or plunge under water?*

No; though the word baptizo (baptize) occurs seventy-six times in the New Testament, it cannot be proved in a single instance to mean "plunged under," or "dip."

*Are there any instances in which it is plainly incapable of such a meaning?*

Yes; in the three following passages such a meaning is simply impossible:

1. "When they come from the market, except they wash (*baptisontai*, are baptized) they eat not" (Mark vii. 4). In the two previous verses we learn that this baptism consisted of washing only a part of the body, namely, the hands. Nor was even this act performed among the Jews by immersion; the universal custom was for a servant to pour water upon the hands.
2. "When the Pharisee saw it, he marvelled that He had not washed (*ebaptisthe*, been baptized) before dinner" (Luke xi. 38). Here again pouring water on a part of the body is spoken of as baptism of the whole.
3. "Many other things there be, which they have received to hold, as the washing (*baptismous*, baptisms) of cups, and pots, brazer vessels, and of tables" (Mark vii. 4). These "tables" were large wooden frames on which they reclined at their meals, and any one acquainted with the matter will know that they were not plunged under water. In fact these very "baptisms" are minutely described in Num. xix. 18, where they are first commanded, and where we learn that

they were performed by *sprinkling* water upon the vessels with a bunch of hyssop.

In all these passages the word translated "wash" is in every case *baptizo*, the exact word used by our Lord when He said, "Go ye, therefore, and teach all nations, baptizing (*baptizontes*) them" (Matt. xxviii. 19).

*What other reason can you give for the sufficiency of Baptism by pouring?*

The fact that the act of baptizing is described, at least in one important instance, as a "pouring out upon." S. John the Baptist foretold of Christ, "He shall baptize you with the Holy Ghost" (Matt. iii. 11), and when, on the day of Pentecost, this prophecy is first fulfilled to Jews, S. Peter declares concerning the event that "this is that which was spoken by the prophet Joel, I will *pour out My Spirit* upon all flesh" (Acts ii. 16); so, when the Gentiles first received the baptism "with the Holy Ghost," it is again described as a *pouring out*—"On the Gentiles also was *poured out* the gift of the Holy Ghost" (Acts x. 45).

*Is there any other reason?*

Yes; the fact that sacraments are means or instruments and not mere figures. They depend therefore for their efficacy, not on exactness of likeness or on quantity, but on God's power and promise in the use of the means appointed. A basin serves us well as a river; one crumb of bread and one drop of wine are as efficacious as a hundred loaves and a whole vintage. "He that is washed needeth not save to wash his feet, but is clean every whit" (John xiii. 10)—this is a saying of our Lord that is applicable to all sacramental acts. Were this not the case, the Holy Communion ought to be made a meal for supplying the body, for, in proportion as it did so it would be an exact figure of satisfying the soul.

*Is there any further reason?*

Yes; it is only within the last three centuries that

a religious society has sprung up which has insisted upon immersion as the *only* valid method of Baptism, while the historic Church of Christ in every age has practised and allowed *both* those methods prescribed in the Book of Common Prayer, namely *immersion* and *pouring*.

### § 3. Types of Baptism.

*Was the Sacrament of Holy Baptism foreshadowed in the Old Testament?*

Yes; in two great events in the world's history.

*What are these?*

The salvation of Noah in the ark, floating on the waters of the Flood, and the escape of the children of Israel through the waters of the Red Sea (Gen. vi., vii., viii.; Ex. xiv.).

*How do we know that these are types of Holy Baptism?*

S. Peter and S. Paul quote them as types (1 Pet. iii. 20, 21; 1 Cor. x. 1-13).

*What do we learn from Holy Baptism being compared to these great acts of God?*

We learn the great importance of the sacrament as God's means of saving us from eternal death.

*Is there any other lesson to be learnt from these types of Baptism?*

Yes; a lesson of warning.

*What is the warning?*

Some of those saved in the ark afterwards fell away from God, and nearly all the Israelites who passed into safety through the Red Sea died in the wilderness and never reached the Promised Land.

*What then is the lesson for us to learn?*

We must take heed to obey Him Who has saved us, lest we perish even as did they.

*What type of baptism as a power to cleanse the soul do we find in the Old Testament?*

2 Kings v. 1-14.

*How was Naaman cleansed from this disease?*

*Was Naaman content at first with such a simple method of obtaining health?*

*What was the washing in Jordan meant to do for Naaman?*

It was meant to humble his heart.

*When our Lord commands us to use a little water or a little bread and wine as instruments of salvation, what does He mean to teach us?*

He means to humble the natural pride of our hearts, and to teach us that salvation comes from Him and not from any "great thing" that we do ourselves (Matt. xviii. 3, 4).

*Did the Jews have any kind of baptism?*

Yes; the baptism of proselytes or converts from among the heathen, and the baptism of repentance practised by S. John the Baptist.

*In what did this differ from Christian Baptism?*

It was only an outward form or ceremony, and not a sacrament. It had no power to cleanse the soul, but only declared that the person had need of cleansing.

*Had our Lord need of this baptism?*

No; He was sinless.

*Why then did He submit to it?*

Matt. iii. 15.

*What does His example teach us who, unlike Him, are so sinful?*

It teaches us that we must submit with perfect humility to all God's ordinances.

#### § 4. A Death unto Sin.

*You have said that the outward part or sign in Baptism is the application of water in the Name of the Trinity; what is the inward and spiritual grace?*

*Where are we taught that in Holy Baptism we receive "a death unto sin"?*

More particularly in Rom. vi. 2, 3, etc.

*Mention some of S. Paul's words there.*

*What is meant by being "dead" to anything?*

It means being free from its power to hurt or condemn us. (When a person is dead, no punishment can reach him in this world.)

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*What then is meant by being made dead to sin in Baptism?*

It means that we are freed from its guilt, and, if we are faithful, from its power also (Rom. vi. 2).

*How is this effected?*

In Baptism we are mystically "buried with" Christ, and thus made partakers of that pardon and grace which His atoning death obtained.

*Does this mean that we cannot sin any more?*

No; but it affords us the strongest reason why we should not sin any more, as when the Apostle says, "How shall we that are dead to sin, live any longer therein?" (Rom. vi. 2).

### § 5. *A New Birth unto Righteousness.*

*Do we receive anything besides the benefits of Christ's Death in Baptism?*

Yes; we receive His Resurrection Life (Col. ii. 12, 13).

*What is this mystical resurrection with Christ called in the Catechism?*

"A new birth" or regeneration.

*Why may a resurrection be called a new birth?*

Because it is the giving of new life to one who had it not. (Compare Matt. xix. 28.)

*Does our Lord ever speak of Baptism as a new birth?*

Yes; He speaks of it as a being born again "of water and the Spirit" (John iii. 5).

*What does He mean by this?*

He means that as we have once been born of our earthly parents and received their sinful nature, so we must be born anew in Holy Baptism and thus be made partakers of the holy nature of the Now Man, our Lord Himself (1 Cor. xv. 22, 45).

*Do we find that the Apostles address all baptized Christians as having been "born again" into God's family?*

Yes; constantly.

*Give examples.*

Gal. iii. 26; iv. 7; Rom. viii. 15, 16; Gal. i. 13; 1 Cor. i. 9; 1 Thess. ii. 12.

*To whom alone are the Epistles addressed?*

To baptized Christians.



*Is this grafting into Christ and entrance into the family of God ever said to be brought about by Baptism?*

Gal. iii. 27.

*Does it follow that all who are thus born again into God's family will be saved eternally?*

By no means; many despise their privileges as God's children and are finally lost (1 Cor. x. 1-13).

*Does this show that they never really received them?*

No; the Apostle speaks of those who are in extreme danger of falling away, and whom he calls "carnal," as being still in a real way members of Christ's body (1 Cor. vi. 15, 19).

*But does not S. John say that "whosoever is born of God doth not commit sin" (1 John iii. 9)?*

Yes; because he is speaking of those who not only were once born of God, but retain the new life then given them.

[The word translated "born" is in the perfect tense, "indicating that the filial state, which commenced when he was first regenerate, continues" (BP. WORDSWORTH).]

*Does the Apostle himself explain that this is his meaning?*

Yes; he immediately adds, "for his seed, remaineth in him."

*Does S. John mean that those who are thus born of God and retain their new life actually do not sin?*

No; his words are "doth not commit sin," that is, habitually and wilfully.

*Could he possibly mean that they never sin?*

No; because in this same Epistle he writes, "If we (that is, we who are born again, God's children) say we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8).

*What then must those who by Baptism have received the new birth into God's family ever remember?*

They must remember that they have been once "purged from their old sins" (2 Pet. i. 9; compare Acts xxii. 16), that God has once made them His children, and that they must therefore

“give diligence to make their calling and election sure” (2 Pet. i. 10).

*What will happen if they fail to do this?*

They will forfeit all their privileges and become more guilty than the heathen (Heb. x. 26-32).

*If they have been living in sin forgetful of their responsibility and privileges as God's children, what must they do?*

Luke xv. 18.

*Can there be any danger in our believing that we were born again into God's family in Baptism?*

No; the danger lies in our not believing it, and thus forgetting our wonderful privileges as God's elect children (2 Pet. i. 9, 10).

### § 6. Requirements for Baptism.

*What is required of persons to be baptized?*

*Could any one who is impenitent or unbelieving receive any of the benefits of Baptism?*

No; such a person would only receive condemnation and the benefits would be withheld until he repented and believed.

*Should such a person be baptized again on his repentance?*

No; there is but “one Baptism for the remission of sins” (Nicene Creed).

*State in two words what is required of persons to be baptized or to receive the benefits of their Baptism?*

Repentance and faith.

*What is repentance?*

A change of heart and purpose, a conversion or turning to God.

*When do we know that our repentance is real?*

When it causes us to forsake sin.

*When do we know that our faith is real?*

When we “steadfastly believe the promises of God made to [us] in that Sacrament.”

*What are the promises which God makes to us in Holy Baptism?*

He promises pardon for our sins and admission to all the privileges and blessings of His Church or family, both here and eternally.

*But if persons repent and believe, are they not regenerate or born again without being baptized?*

Not according to the teaching of Holy Scripture.

*What remarkable example have we of one who was thoroughly repentant and believing and yet did not receive remission of sins until he was baptized?*

Acts xxii. 16.

*What then are repentance and faith?*

They are the things to be done by man as conditions of receiving regeneration or the new birth.

*What is regeneration?*

It is something done by God and Him alone; it is God's gift of remission of sins and of a new nature in Holy Baptism.

*To what then does Holy Baptism, as the means by which this new nature is given, testify?*

It testifies in the strongest way to the fact that salvation is nothing done or deserved by us, but the free gift of God.

*If repentance and faith are required as condition of baptism, "Why then are Infants baptized?"*

"Because they promise them both by their sureties," etc.

*Does the Church make the promises of sponsors or sureties an essential condition of giving Holy Baptism to infants?*

No; she has provided that in case of sickness or other great need children may be baptized without sponsors.

*What does she show by this?*

She shows that she bases her baptizing of infants on entirely different grounds from the promises usually made in their name.

[For the Scripture reasons for Infant Baptism, see Second Sunday in Christmas-tide.]

*To what then does the Church testify by her care to have sponsors where they may be had?*

She testifies that in order to retain the benefits of their baptism children must repent and believe when they come to age.

**THIRD SUNDAY BEFORE ADVENT.\***

(ALSO FOURTH SUNDAY AFTER EPIPHANY.)

**THE MEMORIAL IN THE EUCHARIST.***First year*—Lecture, 1 Cor. xi. 17-27; Text, 1 Cor. xi. 26.*Second year*—Lecture, Gen. ix. 8-18; Text, Gen. ix. 16.*Third year*—Lecture, Rev. v. 6 to end; Text, Heb. ix. 24.

## PORTION OF CHURCH CATECHISM.

From "What dost thou chiefly learn" to "please God to call me."

§ 1. *The Institution of the Eucharist.**Why was the Sacrament of the Lord's Supper ordained? How many accounts have we of our Lord's institution of the Holy Eucharist?*

Four (Matt. xxvi. 26-30; Mark xiv. 22-27; Luke xxii. 19, 20; 1 Cor. xi. 23-26).

*What is there remarkable about the account of the institution given by S. Paul in 1 Cor. xi.?*

It was specially revealed to him by our Lord from Heaven long after the event (verse 23; Gal. i. 12).

*When did our Lord ordain this Sacrament?**What acts did He perform in ordaining it?**What words did He use—of the bread—of the wine?*§ 2. *"The Remembrance of the Sacrifice."**What does our Lord mean by the words, "This do in remembrance of Me"?*

He means that we are to celebrate the Holy Communion as a continual remembrance or memorial of His Death.

*Is this remembrance or memorial meant only to remind ourselves of His Death?*

No; it is first of all to remind God the Father of "the Sacrifice of Christ's Death."

\*This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.

*Explain this further.*

Our Lord meant the Holy Eucharist to be the most solemn method of pleading before the Father the merits of His Son's meritorious Cross and Passion.

*What then is the Holy Eucharist, as an act done before God and not merely before man?*

It is a sacrifice.

*How are we sure that our Lord meant this?*

Because all the language of a "new covenant," a "body broken" and "blood shed" is plainly sacrificial.

*How besides?*

Because when our Lord says, "This do in remembrance of Me," the word that He uses for "remembrance" (anamnesis) is one that always bears the meaning in Holy Scripture of a sacrificial remembrance before God.

*How many times does the word anamnesis (remembrance or memorial) occur in Holy Scripture besides in the account of the Holy Eucharist?*

Three times, in all of which it is used to describe an act of worship before God by means of sacrifice (Lev. xxiv. 7; Num. x. 10; Heb. x. 3).

*Why then do we call the Eucharist a sacrifice?*

For the same reason that we call those things which the Jews offered on their altars, sacrifices.

*How many kinds of sacrifices were there in the Jewish Dispensation?*

Four: 1st, the Burnt-offering; 2d, the Sin-offering; 3d, the Peace-offering; 4th, the Thank-offering.

*What was the Burnt-offering?*

It was a sovereign act of worship by which men paid to God their adoration and praise as Lord of all things, the Master of Life and Death.

*What was the Sin-offering?*

The Sin-offering was made in expiation of sin.

*What was the Peace-offering?*

The Peace-offering was a sacrifice made to God to call down favours from Him.

*What was the Thank-offering?*

The Thank-offering was a sacrifice made to God as a devout expression of gratitude for His mercies.

*Had the Jewish sacrifices any virtue or power in themselves?*

No; only as a remembrance or memorial (anamnesis) of the sacrifice of Christ that was to come, "the Lamb slain (in the Divine purpose) from the foundation of the world" (Rev. xiii. 8).

*To what then does the new "remembrance" or anamnesis in the Christian Eucharist correspond?*

It corresponds to the sacrifices which were ordained by God before Christ's coming.

*To what sacrifice especially does the Holy Eucharist correspond?*

To the Passover. (The Holy Eucharist was ordained by our Lord at the time of the Passover, and the very elements used in the first Eucharist were taken from those employed in the Paschal feast.)

*What was there peculiar about the sacrifice of the Passover?*

It was the first of all the sacrifices (having been ordained even before the giving of the Law), and combined in itself all the purposes found in the four different kinds of sacrifice under the Law.

*In what respect does the Eucharist correspond to the Jewish sacrifices?*

As those sacrifices prefigured before God the Death which *should* atone, so the Eucharist "shows forth" before God the Death which *has* atoned.

["The very term for the Passover Liturgy itself, the Haggadah, which means 'showing forth,' is exactly the same as that used by S. Paul in describing the service of the Lord's Supper!" (1 Cor. xi. 23-29). EDERSHEIM.]

*Which "shows forth" most fully the sacrifice of the Death of Christ, the Jewish sacrifices or the Christian Eucharist?*

The Eucharist.

*Why?*

Because our Lord declares of the Eucharist, "This is My Body, this is My Blood," language which is nowhere used of the ancient sacrifices.

*Was it foretold in the Old Testament that Christian worship should be sacrificial, like that of the Jewish Church?*

Yes; in such passages as Is. lvi. 6, 7; Jer. xxxiii. 15-23; Mal. i. 11. (Compare also such Psalms as xx. 3; xxvi. 6; xxvii. 7; xlvi. 4; lxvi. 13; cxvi. 12-16).

*Does our Lord ever speak as if Christians would have a form of divine service of which an altar would be the centre?*

Yes; in His sermon on the Mount, where He is laying down laws for all time, He speaks of "the altar" as the place to which worshippers will still bring their "gifts" or offerings to God (Matt. v. 23, 24).

*Does S. Paul ever speak of Christians having a sacrificial worship corresponding to that of the Jews?*

Yes; referring to the worship of the Jewish Temple which still existed, he writes, "We (that is, we Christians) have an altar, whereof they (that is, the Jews) have no right to eat" (Ileb. xiii. 10).

*How does S. Paul show further that He regarded the Christian Eucharist as a sacrifice presented before God?*

Writing to the Church in Corinth, he compares those who receive "the communion of the Body and Blood of Christ" with Jewish "partakers" or communicants who "eat of the sacrifices of the (Jewish) altar" (1 Cor. x. 16, 17, 18).

*How besides?*

He contrasts the Eucharistic worship of the Church, and the altar-table on which it was offered, with the sacrificial worship of the heathen and the altar-table on which that was offered (1 Cor. x. 19, 20, 21).

*What are his words?*

"Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils."

*What does all this plainly show?*

It shows that S. Paul regarded the Holy Communion as truly a sacrifice before God as the Jewish sacrifices.

*What besides?*

It shows that he held that Christians "sacrifice to God" on "the Lord's table" as really as "Gentiles sacrifice to devils" on their "tables of devils."

*How does S. Paul call attention to this sacrificial aspect of the Holy Eucharist elsewhere?*

1 Cor. xi. 26.

*Do the ancient liturgies speak of the Holy Eucharist as a sacrifice?*

Yes; all without exception so regard it.

*In what part of the service in our Prayer Book does the Eucharistic sacrifice consist?*

It consists in observing all the actions (breaking, blessing, giving thanks, partaking) which our Lord ordained.

*In what words is the Eucharistic sacrifice recognized in the Prayer Book?*

In the words, "Did institute, and in His Holy Gospel commanded us to continue, a perpetual memory of that His precious death, until His coming again." Also, "We desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving." And also, "Although unworthy to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service."

*In what words is this sacrificial character of the Eucharist brought out more fully in the Scottish and American Prayer Books?*

After the words of institution in the Prayer of Consecration the Priest says, "Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we, Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make."



*Does the "sacrifice of praise and thanksgiving" consist in the hymns and words of praise and thanksgiving which are in the office?*

No; it consists in the exhibition before God of the Sufferings and Death of His dear Son which is inherent in the whole sacramental act.

*What Scripture word for the Holy Communion shows that the idea of thanksgiving is inherent in the whole act, and does not belong merely to the words of praise which accompany it?*

The word *Eucharist*, which is translated in our English Bibles by the word "Thanksgiving," in a passage where S. Paul calls the Holy Communion itself by this name (1 Cor. xiv. 16).

*Do we offer up any other sacrifice in the service?*

Yes; the sacrifice of ourselves.

*In what particular words?*

*Does the sacrifice consist in this offering up of ourselves?*

No; the offering up of ourselves is in connection with the sacrificial memorial of Christ; so that we offer up ourselves not alone, as it were, but in Christ, because in communion with that Body of which He is the Head. (See Fifth Sunday after Easter, § 4).

### § 3. *One Only Sacrifice.*

*Can each celebration of the Holy Communion be regarded as a new sacrifice?*

No; there is and can be no new sacrifice for sins.

*What is the one "full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world"?*

Our Lord's "one oblation of Himself once offered" in blood and agony upon the Cross (Prayer of Consecration).

*Has the power of this sacrifice ever ceased?*

No; it is a "sacrifice for sins for ever" (Heb. x. 12).

*Can our Lord ever suffer again?*

No; "Christ hath once (for all) suffered for sins" (1 Pet. iii. 18). "Death hath no more dominion over Him" (Rom. vi. 9).

*How then is our Lord's sacrifice a "sacrifice for ever"?*

As a "Priest for ever" Christ continually pleads in heaven that one sacrifice once for all offered in blood on earth (Heb. viii. 1, 2, 3).

*Was this perpetual intercession of our great High Priest foreshadowed under the old Law?*

Yes; the sacrificial action of the high priest on the great Day of Atonement was not completed until the blood of the victim was carried into the holy of holies (the type of heaven; Lev. xvi. 2, 15; Heb. ix. 7, 11, 12, 23, 24).

*In this perpetual intercession does our Lord employ any memorial or "remembrance" of His past sufferings?*

Yes; S. John saw Him in heaven like "a Lamb as it had been slain," that is, with the marks in hands and feet and side as memorials of His Cross.

*What memorial or "remembrance" has our Lord appointed on earth?*

The bread and wine of the Holy Eucharist, of which He has said, "This is My Body; this is My Blood; this do in remembrance of Me."

*What relation then has the Holy Eucharist to that one sacrifice for all offered on the Cross?*

The Holy Eucharist is the showing forth before the Father in a mystery or sacrament on earth what Christ is ever showing forth visibly before the Father in heaven. It is an acted prayer.

*Does God really need to be reminded of "the Sacrifice of the Death of Christ"?*

No; but in His wisdom He has ordained that we should so remind Him. (See Ex. xii. 13; Is. xlili. 26. In the same way He commands us to ask in prayer, and to ask in His Son's Name, though He knows our necessities before we ask, and needs not to be reminded of His Son's Name.)

*What instance have we in the Old Testament of God ordaining something besides the Jewish sacrifices whereby He Himself was to be reminded of His promise?*

Gen. ix. 16.

*What then should we specially remember in regard to the Holy Communion?*

That it is the Christian's greatest opportunity for intercessory prayer, for the Church, for our friends or for ourselves, because then the Church pleads in the most powerful way before the Father that One Sacrifice which can never be sincerely pleaded in vain.

#### § 4. "The Remembrance of the Benefits."

*What is the first purpose for which the sacrament of the Lord's Supper was ordained?*

"For the continual remembrance" before God "of the Sacrifice of Christ's Death."

*What is a second purpose for which it was ordained?*

"For the continual remembrance" before man "of the benefits" of that Death.

*What may be said of the Holy Eucharist in this respect?*

That it is one of the greatest means ordained by Christ whereby the Gospel should be constantly "shown" or preached to men (1 Cor. xi. 26).

*How is this?*

Because in this Sacrament, when duly administered, Christ's love unto death is brought home most directly to the soul of the Christian.

*Does the Church teach us that these are the only purposes for which this Sacrament was ordained?*

No; she immediately tells us of a third, namely, the feeding "of our souls by the Body and Blood of Christ." (Considered in the next lesson).

#### § 5. "The Continual Remembrance."

*Do the words of the Catechism imply that the pleading of Christ's Sacrifice in Holy Communion is to be a frequent act?*

Yes; it is for the "continual" remembrance or memorial.

*How often does the Church make provision for its celebration?*

On every Sunday and holy day at the least throughout the year.

*In what way does she make this provision?*

By appointing for these days a special collect, epistle, and gospel, these being parts of the office for Holy Communion.

*What evidence have we in Holy Scripture to show that the sacrificial remembrance of Christ's death ought to be a frequent act?*

The fact that this Sacrament is the only act of public worship, besides the use of His own prayer, which our Lord imposed on His disciples.

*What did this fact lead the Apostles in the first days to do?*

It led them to celebrate the Holy Communion on every solemn assembling of the Church for public worship (Acts ii. 46; xx. 7; 1 Cor. xi. 20; xiv. 6).

*What name was given to the Holy Communion in the early Church for this reason?*

The Holy Communion alone was called the Divine Service or Liturgy.

*How do you show from Holy Scripture that the first Christians so regarded the Holy Communion?*

In every one of the four instances where the character of Christian public worship is referred to in the New Testament, this one Divine Service or Liturgy, ordained with the dying lips of the Lord Jesus, appears as the central act.

*What is the first of these instances?*

The first is found in Acts ii. 46, where, immediately after the Day of Pentecost, we learn that the Church "continued daily—breaking bread," that is, celebrating the Holy Communion. (The words "from house to house" are better translated "in the house"; probably the upper room which formed the first Christian Church building in Jerusalem.)

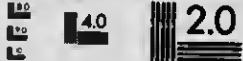
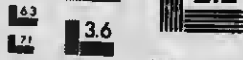
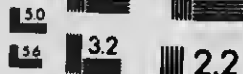
*What is the second instance of public worship in the New Testament?*

That given in Acts xx. 7, where it is said, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them."



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*What does this passage show?*

It shows that the purpose for which the disciples came together on the Lord's Day was to celebrate and partake of the Holy Eucharist.

*What is the third reference to public worship in the New Testament?*

In 1 Cor. xi. 20, where again the Holy Communion appears as the central act of Christian worship, and whose celebration is the true purpose for which Christians are said to "come together into one place."

*What is the fourth instance?*

In 1 Cor. xiv. 16, where the act of "blessing" and of "giving of thanks," or, as it is in the original, "the Eucharist," appears again as the central act of Divine Service.

*What do you gather from these passages?*

We gather that the early Church, while under the inspired guidance of the Apostles who knew well the mind of Christ, made the Holy Eucharist the ordinary—not extraordinary—act of worship in all stated assemblies of Christian people.

*Was the practice of the daily commemoration of Christ's Death in Holy Communion ever wholly given up?*

No; in every branch of the Church the custom still in a measure continues, wherever the spirit of devotion and the opportunity render it practicable.

*What, finally, was the rule which we see prevailing in regard to frequency of celebration?*

The practical rule which the necessities of labour in every age enforce, namely, a celebration on the weekly day of rest, and on all other great festivals.

*Does it appear that the Apostles regarded this "continual remembrance of the Death of Christ" as likely to destroy the feeling of reverence with which that great Sacrament ought to be approached?*

No; they plainly regarded its constant celebration as no more destructive of reverence than the constant use of any other act of worship or means of grace.

*Who will pray best and have most reverence for God's Word?*

*He who prays oftenest and reads God's Word oftenest.*

*Does Holy Communion differ essentially from those means of grace?*

*No; only in being the highest form of worship.*

*Are those who come to the Holy Communion only once in a long while, as at Easter, the most likely to be the most devout communicants and to have the highest reverence for the Sacrament?*

*No; no more likely than he who prays or reads his Bible only once a year is likely to have a deep reverence for prayer or for God's Word.*

*Who, then, are most likely to be the most devout and reverent communicants?*

*Those who keep their hearts in a constant state of preparation by frequent self-examination and frequent communion.*

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## SECOND SUNDAY BEFORE ADVENT.\*

(ALSO FIFTH SUNDAY AFTER EPIPHANY).

### THE COMMUNION IN THE EUCHARIST.

*First year*—Lection, John vi. 47-59; Text, John vi. 54.

*Second year*—Lection, Ex. xvi. 1-16; Text, Ps. cxvi. 11, 12.

*Third year*—Lection, Matt. xxvi. 17-31; Text, Matt. xxvi. 26, 27, 28.

#### PORTION OF CHURCH CATECHISM.

*From "My good child know this" to "Amen, so be it."*

#### § 1. *The Sacrificial Feast.*

*Is the Lord's Supper anything besides a commemoration or memorial of Christ's death?*

*Yes; it is a holy communion or sacred feast.*

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\*This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.



*Had the ancient sacrifices any such purpose?*

Yes; the sacrificial action was not usually completed until the worshippers ate of the things sacrificed.

*Were the ancient altars for this reason ever called tables?*

Yes; looking towards God, and as the places on which the offering to God was made, they were called altars; looking towards man, and as bearing sacred gifts from God, they were called tables (Ex. xli. 22; xliv. 15, 16; compare 1 Cor. x. 20, 21).

*What special type have we of the Lord's Supper as a communion on a sacrifice?*

The Paschal Supper, in which the lamb slain in sacrifice was eaten by all present (1 Cor. v. 7, 8; Ex. xii. 1-12).

*Did our Lord Himself connect the Holy Communion with this sacrificial feast?*

Yes; He ordained the Sacrament immediately after eating the Passover with His disciples; "after supper," that is, after the Paschal Supper (Luke xxii. 15, 20). (A blessing and breaking of bread, and a blessing of a cup, were a part of the Passover customs never omitted. The cup in Luke xxii. 17 is the cup of the old Passover; that in verse 20 is the cup of "the New Covenant.")

*What did our Lord say of the bread and the cup, which He blessed to take the place of the old Passover now abolished?*

He called the bread His Body and the cup His Blood of the New Testament or Covenant.

*Where does our Lord give us His fullest teaching on the Holy Communion?*

John vi.

*What great miracle had He performed the day before in illustration of His power in the Holy Communion?*

John vi. 1-15.

*With what great miracle in the Old Testament did He contrast the Holy Communion?*

Verses 31, 32, 49.

*Which does our Lord declare to be the greater act?*

Verses 49, 50, 58.

*In what respect then does the Holy Communion excel the old Paschal feast and all other sacrificial feasts?*

Chiefly because it is a Sacrament, which they never were.

*What do you mean by saying that it is a Sacrament?*

I mean that besides being an "outward sign" of God's favour, which is all that the old sacrificial feasts were, there is also in it "an inward and spiritual grace" given unto us.

## § 2. *Two Parts in the Sacrament.*

*"What is the outward part or sign of the Lord's Supper?"*

*Show from the words of Scripture that the Lord commanded bread and wine to be received.*

Matt. xxvi. 26-29; Mk. xiv. 22-25; Luke xxii. 19, 20; 1 Cor. xi. 23-26.

[None of these four passages tells exactly what was in the cup. All we know is that the Jews in our Lord's time used wine and water for the Passover cup, and called the mixture "fruit of the wine" (Matt. xxvi. 29). It has been in consequence the general practice of the Christian Church to add a little water to the wine used in Holy Communion.]

*Would it be lawful to use anything else instead of wine, as for instance, the unfermented juice of the grape?*

No; the Jews always used wine, that is, the fermented juice of the grape, in their Paschal Supper; our Lord used this wine when He instituted the Holy Communion, and the Church has always held that nothing else is lawful.

*Have any Churches so disregarded our Lord's plain command as to withhold the wine from the laity?*

Yes; the Churches in communion with the Bishop of Rome have done so.

*How long have these Churches refused to the people this part of the Sacrament?*

For only about 600 years. During the first 1200 years there was no such custom allowed in any part of the Catholic Church.

*Has any Church or number of Churches a right thus to alter the commands of our Lord?*

By no means, and it would seem as if our Lord meant to guard against such an act of disobedience when He said of the cup, "Drink ye all of this."

*Can the people, who only receive a portion of the outward part, namely the bread, be sure that they receive the inward part and all its benefits?*

No; for our Lord specially mentions the necessity of partaking of both when He gives the promise; "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in Him" (John vi 56).

*Is bread and wine all that there is in this Sacrament?*

No; there is an Inward Part or it would not be a Sacrament at all.

*"What is the Inward Part or Thing signified?"*

*How do we know that the inward part of this Sacrament is so great a thing as Christ's Body and Blood?*

Because our Blessed Lord, God and Man, called the outward part by this name when He said, "Take, eat; this is My Body;" "Drink ye all of it, for this is My Blood."

*Is this mysterious language about the Inward Part difficult to accept?*

No; it is not difficult to those who believe that He Who spake it was indeed both God and Man, and able therefore to fulfil all His promises.

*After what manner is the Body and Blood of Christ so present as to be "given, taken, and eaten" in the Lord's Supper?*

Spiritually, or "after an heavenly and spiritual manner" (Art. xxviii.).

*Does "spiritually" mean unreally or figuratively?*

No; our Lord was present with His disciples most really in flesh and blood after He rose from the dead (Luke xxiv. 39), although His presence was "after an heavenly and spiritual manner" so that His Body could pass through closed doors and "appear" and "vanish" at will (John xx. 19; Luke xxiv. 31).

*Can we explain how the consecrated elements become the Body and Blood of Christ?*

No; this is a mystery known only to God, and a reverent faith will be content to accept the blessing without attempting to explain or argue about a thing so deep and so sacred.

§ 3. *What the Holy Ghost does in Consecration.*

*By whose power do the bread and wine become the Sacrament of Christ's Body and Blood?*

By the power of the Holy Ghost in consecration.  
*Who alone can consecrate the Eucharist so that the bread and wine become the means and pledges of Christ's presence?*

Only a Bishop or a Priest.

*Can the Bishop or Priest do this in his own name or power?*

No; he can only do it in the name of Christ and as His minister and representative.

*Are we sure that the change from being mere bread and wine to being the Sacrament of Christ's Body and Blood is brought about by consecration?*

Yes; S. Paul says, "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" (1 Cor. x. 16). It is plain here that the Apostle makes the reality of the Communion of Christ's Body and Blood to depend upon the blessing and breaking by one who has authority from Christ for that purpose, and not upon the faith of the receiver.

*Are we required to believe that in consecration the bread and wine are so changed into the Body and Blood of Christ that the outward sign no longer exists?*

No; that is a gross view of the sacrament which is rejected by our branch of the Church, as contrary to Holy Scripture and to the ancient belief of the whole Church throughout the world.

*How does the Church in her Articles speak of this opinion?*

She says that it "overthroweth the nature of a Sacrament" (Art. xxviii.).

*Why does it overthrow the nature of a Sacrament?*

Because in a Sacrament there must be two parts and the theory of transubstantiation requires us to deny that there is any outward part remaining after consecration.

*Is the presence of Christ then only in the heart of the receiver?*

No; this also would overthrow the nature of a Sacrament, which must have an inward part as well as an outward.

*Does the inward part only mean the "virtue" or "the benefits" which are given to the faithful communicant?*

No; the Church teaches us that the Inward Part or thing signified is "the Body and Blood of Christ," and she explains the "benefits" to be an effect of the presence of Christ's Body and Blood, namely, "the strengthening and refreshing of our souls," etc.

*Is there a difference in the Church's teaching about the two Sacraments, which shows this?*

Yes; the Catechism speaks of Holy Baptism under two heads, "the outward sign," "the inward grace;" of the Holy Communion it speaks under three heads: the "outward sign," "the inward part or thing signified," and "the benefits."

*How does the Church further declare that the presence of Christ is not merely in the heart of the receiver but in the Sacrament?*

She says in this same Article that "the Body of Christ is given" as well as "taken and eaten," while she guards against low and carnal views of the Sacrament by adding that all is done "after an heavenly and spiritual manner."

#### § 4. What Faith Does.

*What is the work of faith in the Holy Eucharist?*

Faith is "the means whereby the Body of Christ is received and eaten" (Art. x. viii.).

*Can faith cause Christ's Body to be present?*

No; that would be to attribute to an act of man something which can only be done by God the Holy Ghost.

*What does S. Paul say of those who come to the Holy Communion without right faith and preparation?*

He says, "He that eateth and drinketh unworthily, eateth and drinketh damnation (that is, condemnation or judgment) to himself, not discerning the Lord's Body" (1 Cor. xi. 29).

*What does S. Paul teach us here about the work of faith?*

He speaks of it as the power by which we "discern" or recognize "the Lord's Body" as really present in the Sacrament.

*Does lack of faith then cause Christ's absence?*

No; Christ is really present in the Sacrament to all as He was of old to the multitude of believers and unbelievers alike, but want of faith deprives men of His presence in themselves.

*What then does faith do for us in the Holy Eucharist?*

It enables us to recognize or "discern" Christ as actually present, and to receive Him into our hearts.

*What kind of faith must we have in approaching the Holy Communion?*

As in the other Sacrament, a "faith whereby we steadfastly believe the promises of God made to us in that Sacrament."

*What are the promises of God in this Sacrament?*

Chiefly the assurance of Christ Himself, when, giving the bread and wine, He said, "This is My Body; this is My Blood."

*What do these words imply?*

They imply that as surely as He gives us the outward sign, so surely does He give us also the inward part, namely, His Body and Blood.

*Where have we the fullest and most wonderful teaching in regard to the Holy Communion?*

In our Lord's discourse in the synagogue at Capernaum the day after His miracle of feeding the five thousand (John vi.).

*What great promises does our Lord give us here?*

"Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day. . . He that eateth My Flesh, and

drinketh My Blood, dwelleth in Me, and I in him" (John iv. 54, 56).

[The discourse in S. John vi. was uttered at least a year before the institution of the Eucharist, but this is what we might expect. So great and mysterious a Sacrament would not be given without preparation beforehand, and this is the only recorded preparatory teaching on the subject. Our Lord adopted the same method also with the other Sacrament, teaching the doctrine of Holy Baptism long before its institution (John iii. 1-13). In further proof that S. John vi. refers to the Holy Communion, it is to be observed that the Apostles never spoke of eating and drinking the Body and Blood of Christ, so far as we know, without distinct reference to that Holy Sacrament.]

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### SUNDAY NEXT BEFORE ADVENT.\*

(ALSO SIXTH SUNDAY AFTER EPIPHANY).

#### THE BENEFITS AND WHAT IS REQUIRED.

*First year*—Lecture, Matt. xxii, 1-15; Text, Rev. xxii. 17.

*Second year*—Lecture, Ex. xvii. 1-8; Text, Is. lv. 1.

*Third year*—Lecture, 1 Cor. xi. 23 to end; Text, 1 Cor. xi. 28.

#### PORTION OF CHURCH CATECHISM.

From "How many Sacraments" to the end.

#### § 1. *The Benefits of Holy Communion.*

*What are the benefits whereof we are partakers in Holy Communion?*

*What would happen to the body if we deprived it of all necessary food and drink?*

It would decay and finally die.

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\*This lesson is only to be used in the Trinity season when there are more than twenty-two Sundays after Trinity.

*Is the soul just as real a thing as the body?*

Yes; and it needs food and nourishment just as the body does.

*What is the only food of the soul that can preserve it from eternal death?*

Our Lord Jesus Christ, the Second Adam.

*How does our Lord declare this?*

John vi. 35; xi. 25.

*Does our Lord ever connect this gift of life with the Holy Communion?*

John vi. 54.

*Have our bodies any share in the benefits of Holy Communion?*

Yes; our Lord adds concerning him who eats His Flesh and drinks His Blood, "and I will raise him up at the last day" (John vi. 54).

*How is this recognized in the Prayer Book?*

In the words which the Priest uses in giving the Holy Communion to the people, "The Body (or Blood) of our Lord Jesus Christ, preserve thy body and soul unto everlasting life."

*What other benefits of Holy Communion are mentioned in the Prayer Book?*

We pray that we "may obtain remission of our sins, and all other benefits of His Passion," and we ask "that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us."

*Can we receive the benefits of Christ's Body and Blood in any other way than that which our Lord has appointed in Holy Communion?*

If we wilfully refuse to obey Christ's dying command we have no reason to suppose that we can.

*But if a person desires to receive the Holy Communion and is prevented "either by extremity of sickness . . . or by any other just impediment," can he in that case eat and drink Christ's Body and Blood?*

Yes; the Church teaches us that in such a case, "if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His



Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth" (Communion of the Sick).

*What is such a Communion called?*

Spiritual Communion.

### § 2. *Self-Examination.*

*In order to obtain the benefits of Holy Communion what must we have?*

Repentance and faith.

*What then is required of those who come to the Lord's Supper?*

*What is this preparation for Holy Communion called?*

Self-examination.

*By whom are we thus bidden to examine ourselves?*

1 Cor. xi. 28.

*Why should we examine ourselves?*

Lest we fall into the danger of eating and drinking unworthily.

*When should we examine ourselves?*

Some time before the day of communicating, as on Friday or Saturday, or at latest early on Sunday morning.

*How should our self-examination be conducted?*

On our knees, and after asking God to give us the light of His Holy Spirit and an honest purpose to find out our most secret sins.

*What is the first thing concerning which we are bidden in the Catechism to examine ourselves?*

*What is it to repent truly?*

To be sorry and ashamed of having offended God, and earnestly desirous of His pardon for the past.

*What is the second head of our self-examination?*

*Is this necessary to a true repentance?*

Yes; that cannot be a true repentance which leaves us ready to repeat our sin.

*What is the third?*

*What especially must we believe concerning God's mercy through Christ?*

That He hath "given His Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament" (Exhortation in Office for Holy Communion).

*What is the fourth thing concerning which we are to examine ourselves?*

*Why must we especially remember Christ's death at this time?*

Because His death is the great proof of His love as well as the atonement for our sins, and one chief purpose of Christ's ordaining this Sacrament was that we might "shew the Lord's death till He come" (1 Cor. xi. 26).

*What is the fifth thing?*

*What is charity?*

Christian love

*Why must we be in charity with all men?*

Because without charity or love there can be no true repentance.

*What does S. Paul say of Charity?*

1 Cor. xiii. 3.

*Why besides is charity so necessary?*

Because in Holy Communion we expect God's forgiveness, but if we have not that charity which forgives others we cannot be forgiven ourselves.

*What does our Lord charge us to do if we come "to the altar" and there remember that we are not in charity with any one?*

Matt. v. 24.

### § 3. "I am not Worthy."

*What is meant by receiving the Holy Communion "unworthily"?*

Receiving it without a true repentance and a living faith, or thoughtlessly and as a matter of form.

*How can we know that we come worthily?*

By examining ourselves as the Church directs us.  
(Compare the similar use of the word "worthily" in the collect for Ash-Wednesday where "worthily lamenting our sins" means lamenting them with a shame and sorrow worthy of their heinousness.)

*Can any one ever be really worthy to receive the Holy Communion?*

Not in the sense of deserving so great a gift as the Body and Blood of God's Only Son.

*In what sense can we be worthy?*

By coming with repentance and faith after self-examination; and with a care and reverence worthy of so holy a mystery.

*In what words do we express our own unworthiness even when coming "worthily"?*

In the words, "We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table."

*What example have we in Holy Scripture of one who thought himself worthy of God's favour and was rejected?*

Luke xviii. 10-15.

*What example is there in the same parable of one who thought himself unworthy and was accepted?*

*What other example is there elsewhere?*

Matt. viii. 8.

#### § 4. *False Excuses.*

*For whom is the Holy Communion intended?*

For the weak and for sinners.

*Is it right then to stay away because we are "not good enough"?*

No; such an excuse is like saying we will not take medicine because we are not well, or we will not take food because we are not strong.

*If you did think you were good enough, what would this show?*

It would show that I did not understand God's holiness or my own sinfulness.

*What is the only way to become good?*

By obeying Christ's plain commands, and using the means which He has appointed to make us good.

*Is it right to stay away from Holy Communion because there are so many communicants who seem to be no better for it?*

No; many came to Christ when on earth with evil hearts and were no better; but this was no reason for the Apostles leaving Him.

*Is it right to stay away because you yourself have fallen into sin since your last communion?*

No; the fall would have been greater probably but for the help given beforehand. Our Lord Himself gave the Sacrament to His Apostles, even though He knew they would all forsake Him within a few hours.

*Is it right to communicate very infrequently on the plea that we should lose reverence if we came often?*

No; Holy Communion is a kind of prayer, and those who pray oftenest pray best. If this were not so, then people ought to say their prayers only two or three times a year instead of every day.

*Is Holy Communion only for grown men and women?*

No; the young need it as much as any.

*Are we to allow home duties, or cares, or anxieties, to keep us from the altar?*

No; Christ's presence is needed most by those who are troubled. "Seek ye first the kingdom of God" (Matt. vi. 33).

*How are all things that draw us away from Holy Communion to be regarded?*

As so many temptations to keep us away from the Bread of Life.

*In what parable does our Lord teach us how He regards all excuses for neglecting His invitations?*

Luke xiv. 16-25.

*To what voice should we listen alone?*

Christ's voice, saying, "Come unto Me: take—eat—drink. Whoso eateth My flesh, and drinketh My blood, hath eternal life."



## SYNOPSIS OF THE OLD AND NEW TESTAMENTS.

## THE OLD TESTAMENT.

"All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me." (Luke xxiv. 44).

## I. "The Law of Moses," or Pentateuch.

(Written by Moses or compiled by him from older documents.)

Probable  
Dates.

B.C. 4004  
to  
1689

1. GENESIS, means the Beginning, that is, of the inhabited world. The creation and fall of man. Christ promised to Eve (Gen. iii. 15). Christ foreshadowed in Abel (Gen. iv. 8). The flood. The family of Shem chosen for the promised blessing (ix. 26). Christ promised to Abraham, Shem's descendant (xii. 3; xviii. 18; xxii. 18; xxvi. 4). Christ promised to Judah, Abraham's descendant (xlix. 10). Christ foreshadowed in Melchizedek (xlv. 18), in Isaac, Abraham's son (xxii. 2), in Joseph, Abraham's great-grandson (xlv. 7).

1706  
to  
1490

2. EXODUS, means the Going Out, that is, of the Chosen People, the descendants of Abraham, from Egypt to the Promised Land. Christ foreshadowed in the Paschal Lamb (xii. 13); Christ's work of deliverance from sin in the escape from Egyptian bondage.

1490  
to  
1491

3. LEVITICUS, contains the laws regulating divine service in charge of the sacred tribe of Levi—hence the name. The sacrifice of Christ foreshadowed in the various sacrifices, especially in the goat of the sin-offering on the Great Day of Atonement (xvi. 15).

1490  
to  
1451

4. NUMBERS, so named from the two numberings of the people at the beginning and end of their wanderings. Contains history of the wanderings in the wilderness forty years. Christ prefigured in the stricken rock (xx. 2) and the brazen serpent (xxi. 8, 9); foretold by Balaam (xxiv. 17).

B.C. 1151      5. DEUTERONOMY, means the Repetition of the Law. Consists mainly of three addresses by Moses to the people born in the wilderness who had not heard the original promulgation of the Law. Christ promised as "a prophet like unto" Moses (xviii. 18).

## II. "The Prophets."

(Books written by Prophets.)

### §1. HISTORICAL BOOKS.

- 1451  
to  
1420      1. JOSHUA, the Hebrew word for Jesus (Heb. iv. 8). Joshua, a type of Christ, leads the people to the Promised Land.
- 1425  
to  
1120      2. JUDGES, a history of the Chosen People for 450 years (Acts xiii. 20) after the death of Joshua. Irreligion and disunion among the Twelve Tribes. Thirteen Judges, some warriors, some priests, some civil rulers, are raised up from time to time to deliver them from their enemies or to restore law and order.
- 1322  
to  
1312      3. RUTH, an appendix to the book of Judges: intended to show the genealogy of Christ from a Gentile mother (Ruth) and a Jewish father (Boaz). The great grandson of Ruth the Moabitess is King David, of whom Christ is a lineal descendant (Matt. i. 1-18).
- 1171  
to  
1056      4. I. SAMUEL, continuation of the history of the Chosen People under the last two Judges, Eli and Samuel. The latter by his personal character and great ability reforms the people, establishes schools and does much to unite the tribes into a nation. The latter portion of this book contains a history of Saul, the first King of Israel.
- 1076  
to  
1017      5. II. SAMUEL, history of David's reign. The Twelve Tribes united and victorious over enemies. David improves the character of divine worship and regulates the service of the priesthood. The promise is given that his house and throne are to be established forever, that is, in his descendant, Christ (vii. 16).
- 1015  
to  
889      6. 1. KINGS, history of the kingdom under Solomon, David's son, and of the divided kingdoms (Judah, two tribes in the south, and Israel, ten tribes in the north), until the death of the fourth King of Judah, Jehoshaphat, and of the seventh King of Israel, Ahab. Irreligion and wickedness prevail.

B.C. 596  
to  
588

7. II. KINGS, continuation of the history of the two kingdoms of Judah and Israel, to the captivity of Israel by Assyria, B.C. 721, and of Judah by Babylon, B.C. 588. The warnings of the prophets are fulfilled. During this period the prophets principally flourished, and to Christ "give all the prophets witness." (Acts x. 43).

4004  
to  
1015

8. I. CHRONICLES. This book and the following were probably composed by Ezra, after the captivity. The first nine chapters contain genealogies from Adam to the time of Ezra, one important use of which was to give that succession of families through which it had been prophesied that the Christ was to come. The remaining chapters contain a review of the national history.

1015  
to  
588

9. II. CHRONICLES. The first nine chapters give an account of the reign of Solomon. The remaining chapters review the history of the kingdom of Judah, almost exclusively to the destruction of Jerusalem by Nebuchadnezzar, B.C. 588, and the proclamation of Cyrus for the rebuilding of the Temple, B.C. 536.

536  
to  
458

10. EZRA, grandson of the High Priest, Seraijah, gives an account of the return of some of the captives from Babylon, the rebuilding of the Temple, and his own reformation of the Church.

446  
to  
434

11. NEHEMIAH, a Jew, cup-bearer to the King of Persia, resigns his lucrative position to go to Jerusalem and continue the work of Ezra. Describes the building of the city walls and his own work of reformation.

521  
to  
495

12. ESTHER. This book gives an incident in the life of those Jews who still remained in Persia, showing how God saved His people from threatened destruction.

§2. PROPHETICAL BOOKS.

(a) The Four Greater Prophets.

700  
to  
608

13. ISAIAH, a prophet of the Southern Kingdom, Judah; prophesied about "Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah." Idolatry and wickedness increase. Judah warned and its enemies' destruction foretold. The faithful are encouraged with renewed promises concerning the Saviour Christ. The birth, lineage, rejection, passion, and glory of Christ and the spread of His



- Church are so minutely foretold (especially in chapters ii., iv., ix., xl., xvi., xxv., xxviii., xxxii., xxxv., xl.-xli., xlix.-lxvi.), that Isaiah has been called the "Evangelical or Gospel Prophet."
- B.C. 629  
to  
588
14. JEREMIAH, a priest, prophesies in Judah, 70 years after the death of Isaiah. Irreligion and wickedness increase. His warnings are unheeded. He sees the holy city besieged and taken and its inhabitants carried captive into Babylon (B.C. 588). Encourages the faithful with promises of Christ's coming, the blessings of His Gospel and the spread of His Church among the Gentiles (chaps. xxiii., xxxi., xxxiii.). Prophesied about 40 years.
- 588
15. THE LAMENTATIONS OF JEREMIAH, an appendix to the preceding book in the shape of a pathetic ode expressive of Jeremiah's grief for the destruction of Jerusalem and His Temple.
- 595  
to  
574
16. EZEKIEL, a priest, carried captive to the river Chebar, near Babylon, before the destruction of Jerusalem. The first part contains warnings and prophesies before that event. The second part contains promises to the faithful concerning Christ's coming and the glory and spread of His Church.
- 607  
to  
564
17. DANIEL, carried to Babylon before the captivity; raised to great power under three successive governments, Chaldean, Median, and Persian. Predicts the course of the five great empires of the world, Babylonian, Persian, Grecian, Roman, and Christian. Foretells accurately the coming and the death of Christ and the growth of His kingdom to the end of the world.
- (b) The Twelve Minor Prophets.
- 862
18. JONAH, a prophet of the Northern Kingdom, Israel, is sent by God to preach repentance to the inhabitants of Nineveh, the capital of Assyria.
- 800
19. JOEL, prophesies to Judah; warns of God's judgments on sin, exhorts to repentance, fasting and prayer; promises the outpouring of the Holy Ghost and the coming of Christ's kingdom in peace and prosperity.
- 791  
to  
787
20. AMOS, prophesies to Israel; denounces the schismatical worship, idolatry, oppression, luxury, and vice of the people; promises the restoration of the kingdom under Christ.

- B.C. 785  
to  
725
21. HOSEA, a prophet of Israel; denounces idolatry and irreligion; foretells the development of Christ's kingdom out of the seed of Judah and Israel. Prophesied 60 years.
- 750  
to  
710
22. MICAH, prophesies to both Judah and Israel; depicts their ruin and dispersion; foretells the birthplace of Christ (v. 2) and the glory and victory of His Church among all nations.
- 713
23. NAHUM, prophesies to Judah; foretells the destruction of Assyria and the utter desolation of its capital, Nineveh; consoles Judah with the promise of "good tidings."
- 630
24. ZEPHANIAH, warns Judah; threatens God's judgments against her oppressors; promises restoration and joy to Jerusalem in the latter days.
- 626
25. HABAKKUK, prophesies to Judah; foretells the destruction of the Chaldeans (Babylon) and the spread of Christ's Church, when "the earth shall be filled with the glory of the Lord, as the waters cover the sea."
- 587
26. OBADIAH, prophesies to Judah; foretells the destruction of Edom and promises holiness and final victory to the Chosen People.
- 520
27. HAGGAI, inspired by God to rouse the people to rebuild the Temple; foretells that this Temple will have greater glory than the former by reason of Christ's coming to it (ii. 9). Prophesied four months.
- 520  
to  
487
28. ZECHARIAH, prophesies two months after Haggai and continues during two years encouraging the Jews to prosecute the erection of the Temple. Nine visions of the glory of the kingdom and worship of Christ (i.-vi.); prophesies concerning Christ's coming, His lineage, betrayal, death, and final victory (ix.-xiv.).
- 397
29. MALACHI, the last of the Jewish prophets until John the Baptist. The new Temple has been built and its services fully reestablished. The priests and people again degenerate. Malachi foretells the glory and worship of Christ among the Gentiles (i. 11); the coming of John the Baptist (iii. 1; iv. 5, 6), and the sudden appearance of Christ in the Temple to purify priests and people.

### III. "The Writings," of which "The Psalms"

form the chief portion. Besides the other poetical books, Job, Proverbs, Song of Solomon, and Ecclesiastes, the Jews included under The Writings Ruth, Lamentations, Esther, Daniel, Ezra, Nehemiah, and I. and II. Chronicles.

B.C 1520

1. **JOB**, perhaps the oldest of all the books of the Bible, Besides giving a history of Job and his affliction, it consists chiefly of a colloquy between him and his friends in regard to the cause and purpose of human sufferings. The climax of Job's argument is reached in xix., 25, 26, 27, when, with the voice of inspiration, he declares his faith in a Redeemer who is both divine and human, and in the resurrection of the body.

1491  
to  
397

2. **THE PSALMS**, 150 in number, about one-half written by David, some by Asaph, certain Levites, and others; the 90th by Moses. The Book of Psalms was the great hymnal for use in the Temple worship; its composition extends over a thousand years from Moses to Malachi. The chief prophetic Psalms which speak of Christ, His worship and Church, are ii., xvi., xxi., xxii., xl., xlv., lxviii., lxix., lxxii., xcvi., cx., cxviii., cxxxii.

1015  
to  
700

3. **THE PROVERBS**, a manual of practical rules for daily conduct, as the Psalms are a manual of daily devotion; part written by Solomon, part by Isaiah, Hosea and others.

1014

4. **THE SONG OF SOLOMON**, probably composed by him in the fresh days of his youth. His ardent and pure passion becomes, under the inspiration of God, a type of the love of Christ for His Church.

977

5. **ECCLESIASTES**, or the Preacher, was written by Solomon at the close of his life after his fall (I. Kings, xi.-1-14), and expresses his penitence. It is the narrative of the attempts of a man of the world to find happiness. "All is vanity." To "fear God and keep His Commandments" is the only thing that abides (xii. 13).

THE NEW TESTAMENT.

"That Jesus Christ is come in the flesh." (I. John iv.2.)

I. *Historical.*

(a) THE FOUR GOSPELS.

- |   |   |
|---|---|
| <p><i>When Written.</i></p> <p>Between A.D. 50 and A.D. 60.</p> <p>67</p> <p>53</p> <p>90</p> | <p>Four accounts of Christ's earthly life of 33 years, written from four different points of view.</p> <p>1. ST. MATTHEW, wrote in the first instance for Jews; dwells, therefore, upon the descent of Christ as man from Abraham. in proof of His being the promised "seed" foretold throughout the Jewish Scriptures.</p> <p>2. ST. MARK, writes in the first instance for converted heathen of the Roman Empire; dwells, therefore, on Christ's kingly and victorious character.</p> <p>3. ST. LUKE, writes in the first instance for converted Greeks; dwells upon the sacrificial character of Christ; remarkable for his picturesque style.</p> <p>4. ST. JOHN, the latest of the four Evangelists; dwells on Christ as God; gives discourses and details not given in the first three Gospels.</p> |
|---|---|

(b) THE ACTS OF THE APOSTLES.

- |           |  |
|-----------|--|
| <p>63</p> | <p>5. Written by St. Luke as the continuation of his Gospel; gives a brief history of the foundation and spread of the Church for 30 years; first among the Jews under St. Peter and other Apostles (i.-xii.); then among the Gentiles under St. Paul and others (xiii. to end).</p> |
|-----------|--|

II. *Didactic.*

(a) FOURTEEN EPISTLES OR LETTERS OF ST. PAUL.

- |   |  |
|---|--|
| <p>Ten written to particular branches of the Holy Catholic Church, four to individuals.</p> |  |
| <p>58</p>   | <p>1. TO THE ROMANS, or Church in the City of Rome.</p>                          |
| <p>57</p>   | <p>2 and 3. I. and II. TO THE CORINTHIANS, or Church in the City of Corinth.</p> |
| <p>57</p>   | <p>4. TO THE GALATIANS, or Church in Galatia.</p>                                |
| <p>62</p>   | <p>5. TO THE EPHESIANS, or Church in Ephesus.</p>                                |

- A.D. 63 | 6. TO THE PHILIPPIANS, or Church in Philippi, a city of Macedonia.
- 62 | 7. TO THE COLOSSIANS, or Church in Colosse, a chief city of Phrygia.
- 63 | 8 and 9. I. and II. TO THE THESSALONIANS, or Church in Thessalonica, a city of Northern Greece.
- 66 | 10 and 11. I. and II. TO TIMOTHY, Bishop of Ephesus, chiefly in regard to his pastoral or episcopal duties.
- 66 | 12. TO TITUS, Bishop of Crete, an island in the Mediterranean Sea, chiefly in regard to pastoral or episcopal duties.
- 62 | 13. TO PHILEMON, a member of the Church in Colosse.
- 64 | 14. TO THE HEBREWS, or Hebrew Christians, chiefly residing in Palestine.
- (b) CATHOLIC OR GENERAL EPISTLES. ETC.
- 59 | 15. OF ST. JAMES, "the Less," cousin of our Lord and Bishop of Jerusalem; addressed to his own countrymen, "the Twelve Tribes scattered abroad."
- 54 & 63 | 16 and 17. I. and II. OF ST. PETER, addressed to the Church in general.
- 81 | 18. I. OF ST. JOHN, addressed to the Church in general.
- 10 | 19. II. OF ST. JOHN, addressed to "the Elect Lady," which some suppose to mean the Church.
- 94 | 20. III. OF ST. JOHN, addressed to "the well-beloved Galus."
21. OF ST. JUDE, "the brother of James," cousin of our Lord; addressed to the Church in general.

### III. *Prophetical.*

THE REVELATION OF ST. JOHN THE DIVINE, the only prophetic book of the New Testament, written by the Apostle St. John while in the Isle of Patmos, whither he had been banished (A.D. 96) by the Emperor Domitian. The book consists of two parts; (1) The messages to the Seven Churches or Dioceses of Lesser Asia with their Angels or Bishops (i., ii., iii.); (2) prophetic visions of future events in the history of the Catholic Church to the end of time (iv. to end).

# LIST OF BOOKS FOR FURTHER STUDY

## A SUGGESTION FOR A PARISH LIBRARY.

SMALL CAPITALS denote works of primary importance to those who can only procure a few books.

*Italics* denote valuable handbooks giving an outline of the subject.

### I. ON THE BIBLE.

The Cambridge Bible for Schools and Colleges; "Commentary on the Old and New Testaments" (S. P.C.K.), 7 vols., (also published in cheaper form, 2 vols., with copious illustrations and entitled "The Churchman's Family Bible"); SADLER'S "NOTES CRITICAL AND PRACTICAL ON S. MATTHEW, S. MARK, S. LUKE, S. JOHN, etc."; Blunt's "*Key to the Knowledge and Use of the Holy Bible*"; Nicholl's "*Help to the Reading of the Bible*"; Maclear's "*Classbook of Old Testament History*" and "*Classbook of New Testament History*" (may be had in two forms, one the full edition, the other the abridged or "shilling" edition); Miss Yonge's "*The Chosen People*"; Westcott's "*Bible in the Church*" and "*Canon of the New Testament*"; Archbp. Trench's "*Hulsean Lectures*," "*Notes on the Miracles*" and "*Notes on the Parables*"; Geikie's "*Hours with the Bible*" (6 vols.) and "*Life and Words of Christ*"; Conybeare and Howson's "*Life of S. Paul*" (2 vols.); Ingraham's "*Why We Believe the Bible*."

### II. ON THE PRAYER BOOK.

BLUNT'S "ANNOTATED BOOK OF COMMON PRAYER" and "*Key to the Knowledge and Use of the Prayer Book*"; Bp. Coxe "*On the Services*" (devotional); E. Daniel "*On the Prayer Book*"; Burhidge's "*Liturgies and Offices of the Church*"; "*The Book of Common Prayer*"; Procter's "*History of the Book of Com-*

mon Prayer" and "*Elementary History of the Book of Common Prayer*"; Luckock's "*Studies in the History of the Book of Common Prayer*"; "*Prayer Book Commentary*" (S.P.C.K.).

### III. CHURCH PRINCIPLES, ETC.

SADLER'S "*CHURCH DOCTRINE, BIBLE TRUTH*," "*THE ONE OFFERING*" (on the Holy Eucharist) and "*EMMANUEL*" (on the Incarnation); LITTLE'S "*REASONS FOR BEING A CHURCHMAN*"; Wilson's "*The Church Identified*"; Bp. Kip's "*Double Witness of the Church*"; Blunt's "*Household Theology*"; MILES' "*Presbyterian Clergyman Looking for the Church*" (or the abridged edition edited by Provost Burton and the Rev. F. Kitchin, published in Edinburgh); "*Papal Claims in the Light of Scripture and History*"; LITTLEDALE'S "*PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME*"; Cutts' "*The Breaking of the Bread*"; West's "*Short Treatise on the Holy Eucharist*"; Bp. Lay's "*Ready and Desirous*" (on Confirmation); MASON'S "*FAITH OF THE GOSPEL—A MANUAL OF CHRISTIAN DOCTRINE*"; Row's "*Manual of Christian Evidence*"; Luckock's "*After Death*"; LIDDON'S BAMPTON LECTURES "*ON THE DIVINITY OF OUR LORD*"; HADDAN'S "*APOSTOLIC SUCCESSION IN THE CHURCH OF ENGLAND*", Bailey's "*Defence of Holy Orders in the Church of England*" (the portion in English).

Monsell's "*Our New Vicar*"; Field's "*Stones of the Temple*" (Church Architecture); Miss Yonge's "*Pupils of S. John*."

George Herbert's Poems; Keble's "*Christian Year*"; Bp. Coxe's "*Christian Ballads*"; "*Lyra Innocentium*"; "*Lyra Apostolica*."

### IV. CHURCH HISTORY.

(a) *General*.—CUTT'S "*TURNING POINTS OF GENERAL CHURCH HISTORY*"; Palmer's "*Compendious History of the Church*"; Blunt's "*Key to Church History*" (*An-*

cient)" and "*Key to Church History (Modern)*"; Mahan's "*Church History*" (first seven centuries); Robertson's "*Sketches of Church History*" (from A.D. 33 to the Reformation).

(b) *English*.—CUTT'S "*TURNING POINTS OF ENGLISH CHURCH HISTORY*"; HORE'S "*EIGHTEEN CENTURIES OF THE CHURCH OF ENGLAND*"; JENNINGS' "*Ecclesia Anglicana*"; SCOTNEY'S "*Book of the Church*"; CHURTON'S "*Early English Church*"; SOAMES' "*Anglo-Saxon Church*"; BRIGHT'S "*Early English Church History*"; J. H. BLUNT'S "*History of the Reformation in England*"; PERRY'S "*History of the Church of England*" (from 1509); CURTEIS' "*Dissent in Relation to the Church of England*"; MISS YONGE'S "*English Church History*" (*Illustrated, for Children*); "*Illustrated Notes on English Church History*" (S.P.C.K.).

(c) *Irish*.—TODD'S "*Ancient Irish Church*"; KING'S "*PRIMER OF THE CHURCH HISTORY OF IRELAND*" (to 1622); Bp. WORDSWORTH'S "*Lectures on the Irish Church*"; MACLEAR'S "*The Celts*" (*In Gaul, Britain, Ireland, Scotland*); Bp. MANT'S "*History of the Church of Ireland*" (1152 to 1689); STOKES' "*IRELAND AND THE CELTIC CHURCH* (from the time of S. Patrick to 1172).

(d) *Scottish*.—GRUB'S "*CHURCH HISTORY OF SCOTLAND*"; LLOYD'S "*Sketches of Church History in Scotland*"; Bp. RUSSELL'S "*History of the Church in Scotland*."

(e) *American*.—Bp. WILBERFORCE'S "*History of the American Church*"; SPENCER'S "*Sketch of the Episcopal Church*" (Appendix to American edition of Canon Perry's "*History of the Church of England*"); Bp. PERRY'S "*History of the American Episcopal Church*."

## V. DICTIONARIES.

Smith's "*Dictionary of the Bible*" (or the "*Concise*" Edition); Blunt's "*Dictionary of Doctrinal and Historical Theology*"; Cutts' "*Dictionary of the Church of England*."



VI. PAMPHLETS.

“Why I am a Churchman,” by Bp. Randall; “First Principles” (Responsibility, Baptism, Confirmation, etc.), by Bp. H. M. Thompson; “The Oxford Movement,” by Dr. Morgan Dix; “The Church of England, etc., Its Property, Work and Progress, etc.,” by C. S. Grueber; “Words for Truth” (Replies to Roman Cavils against the Church of England) by Dr. Littledale.

*Any of the foregoing books will be supplied by the publishers of these Manuals.*

## GLOSSARY AND INDEX

### A

- Abbey**, a monastery of the first rank, governed by an abbot. Sometimes used to designate only an abbey church, as Westminster (i.e., West Monastery) Abbey.
- Abiution**, the rinsing of the chalice after the celebration of Holy Communion. This is done with wine and water, which are reverently drunk by the Priest.
- Absoiution**, 246, 247, 248.
- Adam, First**, 93.
- Adam, Second**, 28, 32.
- Advent**, 22, 25.
- Affinity**, relationship by marriage.
- Affusion**, the pouring of the water on persons in Baptism.
- Agnostic**, one who denies that anything can be known concerning God from *a=not*, and *gnosco* =I know (Greek); literally, a know-nothing.
- Agnus Dei**, Latin for "Lamb of God," the name given to the prayer in the Gloria in Excelsis, "O Lamb of God, that takest away," etc. In art it signifies the Lamb bearing a cross, as representing our Lord (John 1, 39).
- Aisle**, the side (literally, wing) of a church, separated from the nave by the arcade, i.e., the piers and arches which support the clerestory. Often used by mistake for Alley, which see.
- Aib** or **Albe**, from *albus*, white; a white linen surplice with close-fitting sleeves, worn by priests at the celebration of the Holy Eucharist. See Chasuble.
- Allelula**, see Hallelujah.
- Alley**, the passage between rows of seats in a church. See Aisle.
- Aimsgiving**, 49.
- Alpha and Omega**, *A. O.* the first and last letters of the Greek alphabet, symbolical of our Lord. See Rev. 1, 11.
- Altar**, the holy table of wood or stone at which the Holy Eucharist is celebrated. See pp. 267, 268, 276; also "Office of Institution," in American Prayer Book.
- Amen**, verily, truly. The word is Hebrew, and is used at the end of prayers, hymns, and creeds, as an emphatic token of assent. One of the titles of our Lord, Rev. iii, 14. When printed in the same type as the prayer, it is to be said by the person or persons saying the prayer; when in italics, it is a response to be repeated by the congregation.
- American Church**, 222, 223, 230, 233.
- Anamnesis**, 265, 266.
- Anaphora**, the Greek or Oriental name for the most solemn portion of the Liturgy, beginning with the *Sursum Corda*, and including the consecration. The word means an offering.

- Anathema**, literally, a thing devoted to God, and, if an animal, to be slain. Hence, an accursed thing. See 1 Cor. xvi. 22; Gal. i. 8, 9.
- Angel**, literally, a messenger. It has the same meaning as Apostle; hence it is used in the book of Revelation (i. 20) for the Bishops of the Seven Churches of Asia. Compare Gal. iv. 14. See pp. 70, 169, 170, 198.
- Anglican**, pertaining to England or the English Church.
- Anglo-Saxon Church**, 211.
- Anno Domini (A.D.)**, Latin for "in the year of our Lord;" that is, counting from the birth of Christ. The custom of reckoning the years in this way was introduced in the year 541 by Dionysius Exiguus, or the Little, a very learned and devout monk, a Scythian by birth, but residing in Rome. Up to that time Christians reckoned the years by the names of the Roman Consuls.
- Annunciation**, the feast which is celebrated on March 28th, in remembrance of the Incarnation of our Blessed Lord (Luke i. 26, etc.). Also called Lady Day. See New Style.
- Anointing**, 22, 23, 178. See Unction.
- Ante-Nicene**, before the council of Nice (A. D. 325).
- Antependium**, see Frontal.
- Antichrist**, historically, any opponent of Christ; prophetically, the person who will eventually set up a kingdom against the kingdom of Christ. Mahomet was in his time an anti-christ. "Even now are there many antichrists" (1 John ii. 18).
- Antinomians** (anti=against, nomos=law), those who believe themselves to be beyond the necessity of submitting to moral laws, imagining they are saved by faith only.
- Antiphon**, a response, generally a short passage of Holy Scripture, formerly sung before and after each Psalm, sometimes after each verse of a Psalm (compare Psalm cxxxvi.), and giving the evangelical key to the meaning. Used also in other parts of divine service to impart the character of the Church season. Hence the word anthem.
- Antiphonal**, responsive, as in singing the Psalter by two sides of a choir.
- Apocalypse**, the Greek name for the last book in the New Testament, and meaning Revelation.
- Apocrypha**, a name commonly applied to certain sacred Jewish writings sometimes bound with our Bibles. As to their use and authority in the church see the sixth Article of Religion in the Prayer Book. They were composed probably in the first or second century before Christ, being written for the most part in Greek (not Hebrew), and are more correctly called Ecclesiastical Books.
- Apollinaris**, 202.
- Apostate**, one who forsakes Christianity.
- Apostles**, 107, 183, 186, 187, 188, 195, 196, 197, 199, 215.

- Apostles' Creed**, 64.
- Apostolic Fathers**, those teachers and writers of the Church who lived in the days immediately after the Apostles.
- Apostolic Succession**, 23, 188, 190, 192, 195, 196, 200, 201, 215, 231.
- Apron**, the popular name for what is really short cassock, worn by all English and some American Bishops as part of their ordinary dress.
- Apse** a chancel or sanctuary formed by a semicircular or hexagonal projection at the end of the choir.
- Arcade**, the arched portion of a church, such as that formed by the piers or pillars which support the clerestory.
- Archangel**, see Angel.
- Archbishop**, the chief or presiding Bishop over a number of dioceses united into a province. An Archbishop is superior to a Bishop only in ecclesiastical rank, not in spiritual power or order.
- Archdeacon**, a Church officer representing the Bishop. His chief duties in the English Church are to examine candidates for ordination and to care for the Church property of the diocese. Originally, the arch or chief deacon; now, generally a priest. See p. 200.
- Arians**, those who follow the heresy of Arius, believing that our Lord is a created Being, and therefore not really God. Condemned at the Council of Nice, A.D. 325. See p. 202.
- Arles**, 210, 211.
- Armagh**, Archbishops of, 224.
- Articles of Religion**, 64.
- Ascension**, 97.
- Ash-Wednesday**, 52.
- Athanasian Creed**, 64, 67.
- Augustine**, 211.
- B**
- Banns**, the public announcement in church of an intended marriage; meant to prevent secret or hasty marriages.
- Baptism**, 23, 28, 29, 39, 40, 41, 60, 87, 88, 91, 93, 109, 244, 254-264.
- Baptism, Infant**, 38, 39, 40, 131, 187.
- Baptism, Modes of**, 255-258
- Baptistery**, an appendage to a church, sometimes a separate building, where the font is placed for baptism.
- Bay**, the space in a church bounded by any arch of an arcade.
- Beatific Vision**, 104.
- Belfry**, that part of the tower in which the bells are placed.
- Benedicite**, Latin for "Bless ye," the name of "The Song of the Three Holy Children," out of the midst of the fiery furnace (Dan. iii.). The song is only found in the Apocrypha. It is used as an alternate for the Te Deum.
- Benediction**, the priestly act of conveying God's blessing to the faithful.
- Benedictus**, the Song of Zacharias in S. Luke i. 68-80, so called from the first word in the Latin translation of the hymn.
- Benedictus Qui Venit**, Latin for "Blessed is He that

- cometh" (Matt. xxi. 9). In the old English service these words, wlt' the "Hosanna," formed the closing words of the Sanctus, instead of its present ending, "Glory be to the Thee, O Lord most High."
- Betrothal**, a formal and religious recognition of what is now termed an engagement, formerly made some time before the actual marriage; now included in the marriage service, and consisting of that part of the ceremony where the hands are joined and each gives his or her troth, or promise of fidelity, to the other; called also the espousals.
- Bidding Prayer**, a proclamation of persons commended to the prayers of the faithful, made in the Church of England by preachers before sermons. It begins, "Ye shall pray for Christ's Holy Catholick Church, etc." and always concludes with the Lord's Prayer.
- Bier**, a wooden frame on which to carry or rest a coffin.
- Birth of Christ**, 34, 35.
- Bishops**, 108, 191, 198, 215.
- Black-Letter Day**, one of the minor feasts of the English Calendar, such as that of S. Boniface or S. Crispin; so called because they were printed in black, as distinguished from the greater festivals, which were in red.
- Blasphemy Against the Holy Ghost**, 110.
- Body of Christ**, 31, 32, 185, 244.
- Books of Reference**, 297.
- Breaking of Bread**, 186, 191, 216.
- Breviary**, 163.
- British Church**, 210, 212, 214.
- Burial of Christ**, 94, 256.
- Burial towards the East**. "As for the posture or position of the corpse in the grave, it hath been always a custom to bury them with their feet eastward, and their face upwards, that so at the Resurrection they may be ready to meet Christ, who is expected from the east, and that they may be in a posture of prayer as soon as they rise." (Wheatly).
- Buttress**, a structure of masonry intended to support the side of a wall.

## C

- Calendar**, the table in the Prayer Book marking the days in each month which the Church commemorates. Sometimes spelled Kalendar.
- Calvin**, 204.
- Canadian Church**, 297.
- Candidates for Holy Orders**, one who has been admitted by his Bishop to a course of preparation for the sacred ministry.
- Canon**, literally, a rule. The word is applied to (1) those books pronounced by the Church to be inspired, the Canon of Scripture; (2) the prayer of consecration in the Holy Communion; (3) any law of the Church; (4) the clergy of a Cathedral composing the governing body or chapter; (5) a list of the saints.

- Canonize**, to put on a list or Canon of the Saints.
- Canonical Hours**, 160.
- Canonical Letters**, letters given to clergymen or laymen by their Bishop or Pastor, certifying to their standing in the Church.
- Cantate Domino** ("O sing unto the Lord"), the first words of the Latin version of one of the Psalms used in Evening Prayer.
- Canterbury**, 205, 211, 213, 222, 231.
- Canterbury**, Succession of Archbishops of, 222.
- Canticle**, a sacred song or hymn.
- Cantoris**, see Decani.
- Capital**, the upper part, or head, of a column or pier.
- Cassock**, a long coat worn by the clergy.
- Catechist**, one who catechizes.
- Catechizing**, the need and duty of, 5, 10, 11.
- Catechumen**, one who is catechized.
- Cathedral**, the Bishop's Church, whether small or great; so called because his cathedral or chair, is there.
- Catholic**, 182, 194.
- Catholic Church**, see Church.
- Chalcedon**, 202.
- Chalice**, the cup used in the celebration of the Holy Eucharist.
- Chancel**, that part of the choir of a church which is within the cancelli, or altar rails; called also the sanctuary.
- Chaplain**, a clergyman who ministers in a public institution or school, or in the army or navy; literally, one who ministers in a chapel.
- Chapter**, the canons and prebendaries who form the governing body of a cathedral.
- Chasuble**, the ancient cape-like garment worn over the alb, as the distinctive dress of the priest in the celebration of the Holy Eucharist.
- Chimere**, the garment worn by a Bishop over his rochet, usually of satin.
- Chi Rho, X P**, the first two letters of the word "Christ" in Greek, corresponding to *ch r* in English; used in art as a symbol of our Lord.
- Choir**, the body of singers in divine service; also, the eastern end of the church, where the choir is placed.
- Choir-Screen**, a screen separating the choir from the nave, or from the side aisles of the church; also called rood-screen.
- Choral Service**, the musical rendering of divine service.
- Chorister**, a singer in a church choir.
- Christen**, to make a Christian of; that is, in baptism.
- Christian Year**, 21, 22, 187.
- Church**, 31, 176-236.
- Churches**, Building of, 219.
- Church Militant**, 240.
- Church Year**, 21, 22, 187.
- Churchwardens**, the chief lay officers of a parish, two in number. In England one warden is elected by the people, and one by the Rector or Vicar. In the United States, both are elect-

- ed by the people. The chief duty of the wardens is to take care of the church property; hence their name. See Vestry.
- Circumcision**, 28, 29, 38, 108, 181, 257.
- Clerestory**, that part of the wall of the nave which is built upon the piers or arcade, and which is generally pierced with windows overlooking the roof of the aisles.
- Clerk** in the English Church a cleric, or clergyman; some choristers or singing men in cathedrals are called lay clerks.
- Cloister**, a covered passage way surrounding and enclosing (hence the name) the inner square of a monastery. One side of the cloister consists of open arches.
- Close**, an enclosed place. The close of a cathedral is the ground surrounding it, in which are usually the houses of its various officials.
- Coadjutor**, an assistant; as coadjutor bishop.
- Collect**, a short prayer, used chiefly in the office for Holy Communion. Probably so called because it collects into one or two petitions the thoughts of the epistle and gospel for the day. The collect is peculiar to the Western branches of the Church. The Eastern Church has no collects. Most of those in our Prayer Book are of very early origin, many having been used as early as the fifth and sixth centuries.
- Commissary**, an officer commissioned by a bishop to represent him in some distant place.
- Common Prayer**. The word "eomonon" has here the same sense which it has in the expressions, "the common good," "the commonwealth"; that is, in contradistinction to "private prayer."
- Communicate**, to receive the Holy Communion. This is the only word used or authorized by the Church in her Prayer Book. See the rubrics in the service for Holy Communion. "Commune" expresses a different and a lower idea, and ought never to be used in this sense.
- Communion of Saints**, 287-292.
- Compline**, 160.
- Conceived**, 34, 35.
- Confession of Sins**, 244, 245, 246.
- Confessors**, 66.
- Confirmation**, 32, 39, 55, 62, 109, 132, 187, 199, 248, 249.
- Consanguinity**, relationship by blood.
- Consecration in Eucharist**, 279.
- Constantinople, Council of**, 64, 202, 203, 205, 213.
- Convention**, 232.
- Conversion**, 110.
- Convocation**, in England, the representative body of the clergy of each province (Canterbury and York); in the United States, a division of a diocese presided over by an archdeacon or dean. See p. 213.
- Cope**, a vestment like a long cape or cloak, worn in solemn services, processions, etc.

**Corbel**, a short projecting piece of wood or stone in the wall of a church, and generally forming a support for a beam or a statue.

**Cotta**, a short and plain surplice.

**Councils.** See General Councils.

**Credence**, the side-table or shelf on which the elements of bread and wine are placed previous to their being offered to God in the Prayer for Christ's Church Militant.

**Creed**, 63, 64, 65, 190, 202.

**Cross, Sign of**, 255.

**Crozier**, the cross (erux) borne by or before archbishops only. The term is sometimes applied, though incorrectly, to the crook or pastoral staff used by ordinary bishops.

**Crucifix**, a representation of Christ on the cross, in wood, stone, or metal.

**Crucifixion**, 78, 79, 93, 94.

**Cruets**, vessels of glass or silver, for containing the wine and the water for Holy Communion. They are only placed on the credence.

**Crypt**, the vaulted or arched space beneath a church, usually under the choir.

**Curate**, a clergyman who has the cure, or care, of souls. In the Church of England the word is now commonly applied only to an assistant minister.

**Cure**, the spiritual charge, or care, of a parish.

**Cusp**, the projecting point where two curves or two arches meet.

**Cycle**, a space of time complete in itself; literally, a circle. The cycle of the moon is a period of nineteen years after which the full moons fall on the same days of the year as they did nineteen years before.

## D

**Deacon**, 108, 195, 199, 200.

**Dean**, the chief official of a cathedral under the bishop, or of a division of a diocese called a rural deanery; literally, the president over ten (decanus).

**Deanery**, the residence or the local jurisdiction of a dean.

**Decan and Cantoris**, the two sides of a choir; from decanus, dean; and cantor, precentor.

**Deist**, one who professes to believe there is a God (Deus), but denies that He has made Himself known by His Son Jesus Christ.

**Degrees**, see Prohibited Degrees.

**Deus Misereatur**, one of the canticles in Evening Prayer, so called from the Latin version of the first words, "God be merciful."

**Devil**, 44, 45, 46.

**Diocese**, the district under the jurisdiction of a Bishop.

**Diocesan**, one who rules over a diocese; the Bishop; pertaining to a diocese.

**Dioctetian**, 210.

**Diptychs**, two written tables which, in the early ages, it was customary to have in every church; one containing the names of eminent clergymen then liv-



ing, the other the names of eminent Bishops and other faithful Christians then dead. The deacons rehearsed all the names in both at the altar whenever the Eucharist was celebrated.

**Divine Service**, 157, 273.

**Divorce**, 140.

**Dominical Letter**, the letter in the Prayer Book Calendar which designates the Dies Dominica, or Lord's Day, throughout any particular year. The feast of the Circumcision (January 1st) has always the letter A, so that if that be a Sunday, A will be the Dominical letter for the year; if a Saturday, B will be the Dominical letter, etc. See Leap Year.

**Dorsal or Dossell**, a curtain or drapery suspended at the back (dorsum) of an altar.

**Doxology**, see Gloria.

### E

**East**. The custom of worshipping toward the east, and of building churches with the chancel at the east end, had its origin in the thought of Christ as the "Sun of Righteousness," and, to Europeans, of the Holy Land being in the east. See Orientation and Burial.

**Easter**, 22, 83, 84, 85, 130, 131.

**Easter Even**, 82.

**Eastern Church**, a collective term used for the Churches of Greece, Russia, Palestine, Turkey, etc.; also called the Oriental Church. See pp. 203, 205.

**Ecclesia**, a Greek and Latin word signifying Church.

**Ecclesiastical**, belonging to the Church.

**Ecumenical Councils**, see General Councils.

**Elders**, 195, 198, 199.

**Election**, God's mysterious choice of those who are placed in the way of salvation. All baptized persons are elect.

**Elements**, the materials used in the Sacraments, as water in Holy Baptism, bread and wine in the Holy Communion.

**Ember-Days**, see the Table of Fasts in Prayer Book. They are fast days, appointed after the apostolic custom (Acts xiii. 2). In the weeks preceding the times for ordinations at the four seasons. Ember is supposed to be a contraction of Quatember, derived from the Latin quatuor tempora, or four seasons.

**Endowments of Church**, 217.

**English Church**, 161, 201, 210-219.

**Ephesus**, 57, 202, 213.

**Ephod**, the upper garment of linen in the sacred vestments of a Jewish priest.

**Epiphany**, 42.

**Episcopal**, 198.

**Epistle**, a letter. It also means a portion of Holy Scripture appointed to be read at the Holy Communion, and usually taken from one of the Apostolic Epistles, sometimes from the Acts or Prophets. It was anciently called also an apostle, as being taken

- from the Apostolic writings.
- Epistoler**, the minister who reads the Epistle at a celebration of the Holy Communion, standing at the south side of the altar.
- Espousals**, see Betrothal.
- "Established" Church**, 217.
- Eucharist**, "thanksgiving" (Greek), a word applied very early and universally to the Holy Communion, not only because it is the word used of our Lord's action when "He gave thanks" (Luke xxii. 19), but also because the Eucharist is the great service of thanksgiving for redemption. The word occurs probably in this sense in 1 Cor. xiv. 16, and 1 Tim. ii. 1. It is used in the "Office of Institution" in the American Prayer Book.
- Evangelical**, belonging to, or having the qualities of, the holy gospel, or evangel.
- Evangelist**, the writer of one of the four Gospels, or evangel; also a preacher of the gospel (Acts xxi. 8). See Symbols.
- Eve**, or **Even**, the day preceding a festival, as Easter Even. See Vigil.
- Evensong**, the alternative name in the English Prayer Book for Evening Prayer.
- Excommunication**, the act of shutting a person out from the Holy Communion.
- Exorcism**, the driving out of evil spirits.
- Expectant**, The Church, 240.
- "Extensions of the incarnation,"** 252.
- Extreme Unction**, see Unction.
- F**
- Faith**, The, 65, 66.
- Faldstool**, a portable or folding seat; sometimes applied incorrectly; to the litany desk.
- Fasting**, 52, 53.
- Fathers**, The, the early teachers or doctors of the Christian Church. The term is generally confined to the writers of the five hundred years succeeding the Apostolic age.
- Feast of Weeks, or Harvest**, 21, 105, 106.
- Feria**, a day that is neither a feast nor a fast; an ordinary day.
- Festival**, a day appointed for the commemoration of some event in the life of our Lord, or of the virtues and examples of His saints.
- Filioque**, Latin for "and from the Son," in the Nicene Creed.
- Finial**, the ornament with which a pinnacle or canopy terminates or is finished.
- First Adam**, 93.
- First Resurrection**, 86, 91, 260.
- Flagon**, the vessel containing the wine for Holy Communion before it is poured into the chalice for consecration.
- Florence**, Council of, 203.
- Font**, the vessel, usually of stone, which contains the water for Holy Baptism; the same word as fount.
- Forgiveness of Sins**, 243-248.
- "Form of Sound Words,"** 65, 190.
- Forms of Prayer**, 151.

- Frontal**, the antependium, or vestment, for the front of the altar.
- "Fruit of the Vine,"** 277.
- G**
- Gargoyle**, an ornamental spout to carry off rain water; generally of a fantastic shape.
- Gehenna**, 95.
- General Convention**, 232.
- General Councils**, 64, 201.
- Gerizim**, 180.
- German Churches**, 213.
- Gloria in Excelsis**, the greater doxology in the Office for Holy Communion; so called from the first words in the Latin version.
- Gloria Patri**; the lesser doxology; so called from the Latin of the first words: "Glory be to the Father," etc.
- Gloria Tibi**, the response at the announcement of the gospel for the day; Latin for "Glory be to Thee."
- Godhead of Christ**, 36, 37, 75, 112, 113.
- Godfathers**, 29.
- "God's Board,"** an ancient name for the altar.
- Golden Number**, the number in the Prayer Book calendar which designates the position of any particular year in the moon's cycle. See Cycle.
- Gospel**, (1) the account of the life of our Lord, especially as recorded by the four evangelists; (2) a portion selected from this account appointed to be read in the office for Holy Communion.
- Gospeller**, the minister who reads the gospel at a celebration of the Holy Communion.
- Gospel-side**, that side of the altar at which the holy gospel is read, namely, the north side; the chancel being always regarded as at the east.
- Gothic**, a general term for that style of mediæval architecture of which the pointed arch is the most prominent feature. It had its rise in the 12th century.
- "Great Bible,"** 118.
- Greek Church**, 203, 205.
- Gregory the Great**, 204.
- Groin**, the angle formed by the intersecting vaults in ceilings.
- Gregorian Chants**, so called from Gregory the Great, Bishop of Rome in the 6th century, who remodeled and improved the old Church music. The originals of these chants were probably inherited by the Church from the Jewish Temple service.
- Guild**, a voluntary society for religious or other purposes. In England guilds have existed from Anglo-Saxon times.
- H**
- Hades**, 95, 241.
- Hallelujah**, Hebrew for "Praise ye the Lord;" sometimes spelled Alleluia.
- Hallowe'en**, the eve or evening of All Hallows', that is, All Saints' Day. See Eve.
- Heaven**, 95, 98, 100, 104, 117.
- Hell**, 95, 241.
- Heresy**, 63, 64, 205, 206.
- Hierarchy**, the sacred ministry.
- Holy Communion**, 88, 91, 93, 103, 109, 110, 123, 133, 137, 160, 188, 191, 247, 265-287.

- Holy Eucharist**, see Eucharist and Holy Communion.
- Holy Ghost**, 105-111, 113, 114, 279.
- Holy of Holies**, 100.
- Holy Orders**, 200, 201. See also Orders.
- Holy Thursday**, 97.
- Holy Week**, 81.
- Homily**, a sermon.
- Homousion**, the Greek word translated "of one substance" in the Nicene Creed. See p. 202. The word which the Arians wished to insert differed only in one letter, an "i" or iota, namely homolousion, which meant, "of like substance."
- Honorius**, Pope, 203.
- Hood**, (1) in architecture, a projecting moulding over doorways and windows; (2) the sign or badge of a university degree, usually worn by the English clergy over their surplices.
- Hours**, Canonical, 160.
- I
- Iconoclasts**, literally breakers of images; Eastern enthusiasts of the eighth century who broke all statues or images (icons) in churches.
- I H S**, the first three letters of the Greek word *ΙΗΣΟΥΣ* or Jesus; regarded as English letters they stand for the Latin words Jesus Hominum Salvator, Jesus the Saviour of men.
- Immanuel**, 36.
- Immersion in Baptism**, 255-259.
- Incarnation**, 35, 36, 37, 106, 251, 252.
- Incumbent**, from the Latin *incumbo*, to mind diligently, signifies a clergyman that is or ought to be diligently resident in his parish.
- Induction**, the act in the English Church by which a clergyman is given actual possession of the church building and other temporal property of his parish. Sometimes called "reading-in." See Institution.
- Infallibility**, 203.
- Infant Baptism**, 38, 39, 40, 131, 183.
- Installation**, the act of conferring an office or dignity. In the English Church the word is used for the induction of a dean or other church dignitary into the possession of his stall or seat in the cathedral to which he belongs.
- Institution**, the act of the Bishop, or one authorized by him, whereby a priest is invested with the spiritual authority over a parish. See the "Office of Institution" in American Prayer Book, and Induction above.
- Institution of Holy Eucharist**, 265.
- Intermediate State**, see Purgatory.
- Intonation**, in Gregorian music the notes which lead up to the reciting note of a chant.
- Intoning**, the recitation of the service to a musical tone or note; more correctly, monotoning.
- Introit**, the hymn or psalm which is sung while the clergy are entering the place where the Holy Com-

- munions is to be celebrated. The literal meaning is "the entrance."
- Invitatory**, a canticle sung before the Psalms inviting the people to sing God's praises; such as the Venite, or the anthem used on Easter Day in place of it.
- Invocation**, 159, 165.
- Iona**, 228.
- Irish Bishops, Succession of**, 228.
- Irish Church**, 212, 224-227.
- Jeroboam**, 179.
- Jerusalem, Church of**, 213.
- Jesus**, 73, 74, 126.
- Jewish Church**, 177-184.
- Jubilate**, one of the canticles in Morning Prayer, so called from the Latin of the opening words, "O be joyful."
- Judgment**, 27, 100, 103, 242.
- K**
- Kells, Synod of**, 226.
- Kingdom of God, or of Heaven**, 167, 168, 184.
- Knell**, a bell tolled at funerals.
- Knox, John**, 204.
- Kyrie Eleison**, Greek for "Lord, have mercy," as in the responses to the Commandments and elsewhere. Usually called the Kyrie.
- L**
- Lady-Day**, the popular English name for the feast of "The Annunciation of the Blessed Virgin Mary."
- Laity**, the people (laos) as distinguished from the clergy.
- "Lamb slain,"** 266, 270.
- Lancet Windows**, long, narrow Gothic windows, terminating in a pointed or lance-like head.
- Lantern**, a tower with windows over the centre of a cruciform church, and with its interior open to view from the ground floor.
- Latin Church**, 203.
- Latin Cross**, a plain cross whose transverse beam is one-third the length of the vertical one.
- Lauds**, 160.
- Laying on of Hands**, 59, 199.
- Lay Reader**, a layman formally licensed by the Bishop to read a portion of divine service in the absence of a clergyman.
- Leap Year**, every fourth year consisting of 366 days, one additional day being added to February. So called because the Dominical or Sunday letter leaps one day forward after the last Sunday in February.
- Lectern or Lecturn**, the desk from which the lessons are read in church.
- Lection**, a lesson or reading.
- Lectionary**, the table of lessons, or lections from Scripture, appointed for every day in the year.
- Lent**, 52, 56.
- Letter of Orders**, a document signed by the Bishop, with his seal appended, certifying the ordination of a clergyman.
- Levites**, 178.
- List of Books**, 297.
- Litany Desk**, a low desk in the midst of the choir or on the floor of the nave, at which the Litany is said.

- Liturgic Worship**, 131, 151, 198, 216.
- Liturgy**, 156, 273.
- Logos**, Greek for "the Word," one of the titles of our Lord (John 1. 1, 14).
- Lord's Day**, 130.
- Lord's Supper**, see Holy Communion.
- Lord's Table**, 269, 276.
- Low Sunday**, a name given to the first Sunday after Easter, in contrast with the high character of the preceding Sunday.
- Luther**, 204.
- M**
- Magi**, 25, 42, 112.
- Magna Charta**, 212.
- Magnificat**, the hymn of the Blessed Virgin (Luke 1. 46-56), the first canticle in Evensong; so called from the first word in Latin, "doth magnify."
- Mahometans**, 118.
- Manual**, The. 163.
- Maran-atha**, two Aramaic or Syriac words signifying "the Lord cometh" (1 Cor. xvi. 22).
- Marriage**, 140-142.
- Martyr**, 66.
- Matins or Mattins**, the second name for Morning Prayer in the English Prayer Book. See also p. 160.
- Maundy Thursday**, 81.
- Medlaeval**, belonging to the Middle Ages.
- Members of Christ**, 31, 32, 33.
- Memorial in Eucharist**, 265-270.
- Mesclah**, 22.
- Metropolitan**, the bishop of the mother city or see of a province; an archbishop. See p. 234.
- Michaelmas**, the popular name for the feast of St. Michael and All Angels, September 29th.
- Mid-Lent Sunday**, 73.
- Millemum**, 26.
- Ministry**, see Apostolic Succession.
- Minister**, the great church of a monastery. Sometimes a minister is also a cathedral, as York Minister, but not necessarily so.
- Missal**, 163.
- Missionary Society**, 233.
- Mitre**, a cloven or tongue-shaped head-dress worn by Western Bishops. It is supposed to symbolize the descent of the Holy Ghost like "cloven tongues" on the Apostles.
- Monotoning**, see Intoning.
- Mullion**, the vertical piece of wood or stone which divides the lights in a Gothic window.
- Mystery**, a truth which is only partially revealed.
- N**
- Name**, 28-31.
- Name of the Father**, etc., 254.
- Nave**, that part of a church west of the choir or chancel, and appropriate to the laity; so called from the Latin *navis*, a ship, an ancient figure of the Church. Compare ark in 1 Pet. iii. 20.
- New Birth**, 87, 260-263.

- New Style**, the new method of computing the civil year, introduced into England by Act of Parliament in 1752. Before that date the civil year began on the Feast of the Annunciation, March 25. Since then it has begun on the Feast of the Circumcision, January 1.
- New Testament**, 189, 193, 200.
- Nice, or Nicaea**, 64, 202, 210.
- Nicene Creed**, 64, 202.
- Nocturn**, from nox, night, a name given to each of the three portions of the Psalter consisting of three or more psalms, sung at the night or early morning (Matin) service. See p. 160.
- Nones**, 160.
- Norman**, a general name for that style of mediæval architecture of which the round arch, great solidity and simplicity, are the leading features. It flourished in England from 1066 (the year of the Conquest) to 1154.
- Nunc Dimittis**, the song of Simeon (Luke ii. 29-33), used in the canticle after the second lesson in Evensong; so called from the first words of the Latin version.
- O**
- Oblation**, an offering to God.
- Octave**, literally eighth, the eighth day, after a festival, or the whole period of eight days to which the principal festivals properly extend.
- Œcumenical**, general or universal; also written ecumenical.
- Offertory**, 49.
- Office**, (1) a charge or trust, (2) a form of worship.
- Old Style**, see **New Style**.
- Orders, Holy**, the three divinely instituted orders of Bishop, Priest, and Deacon; so called to distinguish them from the minor or merely ecclesiastical orders of reader, catechist, etc. See pp. 200, 201.
- Ordinal**, the book containing the form used for ordaining or making Bishops, Priests, and Deacons.
- Ordinary**, the Bishop of a diocese, or other person acting by his authority.
- Ordination**, 59, 60, 107, 199, 200, 248, 249.
- Oriel**, a large bay window in a hall or chapel.
- Oriental Church**, see **Eastern Church**.
- Orientation**, the construction of a church so that the chancel will form, according to ancient custom, the east or orient end. See **East**.
- Original Sin**, 41, 243.
- Orphrey**, a vertical band of embroidery sewed on an altar frontal.
- P**
- Pall**, (1) a cloth covering for a bier or coffin; (2) a vestment of lamb's wool, formerly received from the Pope by Archbishops, first introduced in the twelfth century. See p. 226.
- Palm Sunday**, 81.
- Paraclete**, 109.
- Paradise**, 95, 37, 238, 240, 241.
- Parish**, a local division of a diocese, generally under

- the spiritual charge of one priest, either as rector or vicar.
- Parson**, the rector or vicar of a parish, so called because he is the person in whom the Church is represented.
- Parliament**, 216, 228, 229, 230.
- Paschal**, referring to the Passover, or Easter.
- Passing-Bell**, a bell tolled formerly to give notice that some parishioner was about to depart this life, and to secure for him the private prayers of the faithful.
- Passion Sunday**, 76.
- Passover**, 21, 22, 43, 84, 85, 130, 266, 275, 276.
- Pastoral Staff**, see Crozier.
- Paten**, the plate on which the bread for Holy Communion is placed.
- Patriarch**, in ecclesiastical language, the chief or presiding Bishop of one of the five great divisions or patriarchates of the Christian Church. The Bishops of Rome, Constantinople, Antioch, Jerusalem, and Alexandria were the Patriarchs who presided over those provinces and dioceses which lay nearest to them, or which had been founded by their predecessors. At the time of the Council of Nice (A.D. 325) the Bishop of Rome's patriarchate was confined to the middle and the south of Italy, with the islands of Sicily, Sardinia, and Corsica. Patriarchates were matters of ecclesiastical arrangement, subject to alteration by a General Council.
- Pearson**, Ep., 209.
- Pentecost**, 21, 22, 84, 104-106
- Pews**, enclosed or reserved seats in the body of a church, an innovation of the 17th century.
- Pier**, a pillar-like mass of masonry from which arches spring.
- Piscina**, a stone basin with a drain to carry off water used in the cleansing of the sacred vessels.
- Plain Song**, the ancient method of singing the Psalter and the other parts of the service. In the Middle Ages it became the reverse of plain.
- Pontifical**, 163.
- Pope**, a title originally given to all bishops, the same word as papa (Italian) father. See Patriarch, and p. 203.
- Popes Excommunicated**, 203.
- Popes**, Succession of, 220, 221.
- Portuary, Portulse, or Portulorum**, the popular English name for the Breviary, or book containing the daily services. See p. 163.
- Post-Communion**, the part of the Liturgy which comes after the Communion of the people.
- Postulant**, one who applies to be admitted as a candidate for Holy Orders, or some other sacred office.
- Prayer**, 149.
- " Book of Common, 155-165, 190.
- " Forms of, 151-154.
- " for the departed, 230, 241, 242.
- Prayers for Confirmation Candidates**, 62.



- Prebendary**, a clergyman of a cathedral or collegiate church who receives a prebend, or stipend, in consideration of his officiating at certain times.
- Precentor**, see Decan.
- Preces**, short petitions and responses in Morning and Evening Prayer; literally prayers.
- Prelate**, an ecclesiastic of the highest order, as bishop, archbishop, etc.
- Presbyter**, 195, 198.
- Presiding Bishops**, 223, 232.
- Priest**, 23, 24, 101, 107, 195, 198, 199.
- Priesthood of the People**, 101, 102.
- Primate**, the first or chief bishop in a country; called Primus in the Church of Scotland, Presiding Bishop in the American Church. See pp. 223, 224, 232.
- Prime**, 160.
- Prohibited Degrees**, the degrees of relationship, both by affinity and consanguinity, within which Holy Scripture and the laws of the whole Catholic Church forbid persons to marry. Such a table is printed in the Prayer Book of the Church of England.
- Proselyte**, a convert from among Gentiles or heathen to the Jewish Church. There were two classes of proselytes: first, proselytes of the gate, who professed belief in the one God of Israel and promised obedience to the "seven precepts of Noah," but were not circumcised; second, proselytes of righteousness, who, by circumcision and baptism, became Jews,
- In every respect except actual birth.
- Protestant**, a name which originated at the second Diet of Spire, A.D. 1529 as a designation of those who protested against the revocation of a resolution of the first Diet. The word nowhere appears in the Prayer Book or other official documents of the Church of England. The same is true of the Church of Ireland, and both Churches, by their representative bodies, have deliberately refused to have the word imposed upon them as a title. These Churches are indeed "Protestant" as against Romish and all other errors, but the only name for any branch of the Holy Catholic Church which has the sanction of Scripture, is that which merely designates its locality or nation, as "the Church of Corinth," or "the Churches of Galatia," or "the Church of England," or "the Church of France."
- Province**, see Archbishop.
- Provisors**, 212.
- Purification**, the feast which is celebrated forty days after Christmas (February 2) in remembrance of the events recorded in S. Luke ii. 22, etc.
- Q
- Quadragesima**, 57.
- Quatrefoil**, a four-leaved ornament or design.
- Quick**, The, 26.
- Quicunque Vult**, 67.
- Quinquagesima**, 53.

## R

- Reader**, see Lay Reader.
- Rector**, Latin for ruler, a priest in full canonical and legal charge of a parish. See Vicar.
- Red-Letter Day**, one of the greater feasts or saints' days of the Church; so called because they were always printed or written in the Calendar in red. All festivals retained in the American Calendar are red-letter days. See Black-Letter Day.
- Reformation**, 204, 213, 227.
- Refreshment Sunday**, 73.
- Regeneration**, 87, 260-263.
- "Remembrance, In,"** 265, 272, 273.
- Reredos**, an ornamental structure placed behind the altar.
- Responses**, the answers made by choir and people in divine service.
- Resurrection**, 82, 84, 86, 87, 89.
- Resurrection Body**, 89.
- Retable**, a shelf behind the altar, properly a part of the reredos; often incorrectly called Super-altar.
- Rochet**, the linen vestment, an alb without sleeves, worn by Bishops under the chlmere.
- Rogation Days**, 102.
- Roman Sect**, 162, 214, 227.
- Rome**, 203, 205, 211-214, 220, 221, 226.
- Rood-Screen**, a partition of wood or stone dividing the choir from the nave; so called because it is usually surmounted by the holy rood, that is, the cross.
- Rubrics**, the rules for divine service as found in the Prayer Book, so named from the Latin word *ruber*, red, in which colour they were originally written, and are still occasionally printed.
- Rural Dean**, the clergyman who presides over the subdivision of an archdeaconry called a rural deanery.

## S

- Sabaoth**, a Hebrew word meaning "hosts" (Rom. ix. 29).
- Sabbath**, 128, 129.
- Sacraments**, 33, 108, 248-253.
- Sacrifice in Eucharist**, 265-275.
- Sacrilege**, the robbery or profanation of anything that has been solemnly consecrated to God's service.
- Sacristan**, a sexton.
- Sacristy**, the place where the sacred vessels and vestments are kept; the vestry-room.
- Saint**, 237; S. Columba, 226, 227, 228; S. Columbanus, 226; S. Mungo, 227; S. Ninian, 228; S. Patrick, 224, 225, 227; S. Vincent, 177, 201.
- Samaritan Sect**, 180.
- Sanctuary**, that part of the choir enclosed by the altar rails, the chancel.
- Sanctus**, see Tetractis.
- Sarum**, 162, 164.
- Satan**, 45, 46.
- Schism**, 179, 203, 204, 240.
- Screen**, see Rood-Screen.
- Scottish Church**, 212, 223, 225, 227-230.

- "Seal of the Lord," 60.  
**Second Coming**, 25, 26.  
**Second Resurrection**, 88.  
**Sects**, 179, 180, 204-209.  
**Sedilla**, seats (generally three in number) within the sanctuary for the use of officiating clergy during the sermon at Holy Communion.  
**See**, a diocese, so called from the seat (sedes) or throne which the Bishop occupies when formally installed in his cathedral.  
**Self-Examination**, 284, 285.  
**Septuagesima**, 46.  
**Septuagint**, the Greek version of the Old Testament, so called because made by seventy or seventy-two learned men at Alexandria about 250 years before the coming of our Lord.  
**Session of Christ**, 98.  
**Sexagesima**, 50.  
**Sext**, 160.  
**Simony**, the sin of offering or receiving money for spiritual gifts or for ecclesiastical preferment. So called from Simon Magus (Acts viii. 18, etc).  
**Sin Against the Holy Ghost**, 109.  
**Spandril** or **Spandrel**, the space between any arch or curved brace and the level moulding or beam over the same.  
**Spire**, a sharply pointed pyramid or large pinnacle, generally octagonal, and forming a finish to the top of a tower.  
**Spiritual Body**, 89, 90.  
**Sponsors**, 29, 30, 264.  
**Stalls**, fixed seats for clergy and choristers in the choir of a church.  
**Steeple**, a general name for tower and spire combined.  
**Stole**, the long strip of rich silk worn over both shoulders by priests; but generally over the left shoulder only by deacons.  
**Succession of Bishops**, 219-224.  
**Suffragan**. All the bishops of a province are called suffragans of the archbishop. The term is sometimes, however, applied to an assistant or coadjutor bishop.  
**Suffrages**, short petitions like those in the litany beginning, "That it may please Thee, etc."  
**Super-Altar**, a small portable slab of costly material, formerly used at certain times to consecrate upon, being laid upon the permanent altar. See **Retable**.  
**Super-Frontal**, the covering of the altar, hanging over the frontal for about six or eight inches.  
**Surplice**, a white linen garment worn by clergy and choristers in divine service. See **Cotta**.  
**Symbol**, a sign; sometimes used to designate the Creed.  
**Symbols of the Four Evangelists**. S. Matthew is represented by the figure of a man, because his Gospel opens with the human generation of our Lord; S. Mark by a lion, because he represents chiefly our Lord's kingly character; S. Luke by a calf, because he dwells upon our Lord's sacrificial character; and S. John by a flying eagle, because, as the eagle is said to fix its gaze on the sun, so S. John dwells

chiefly on the Divine Nature of our Lord. See Ezek. i. 10; Rev. iv. 7.

**Synod**, an ecclesiastical council, general, national, provincial or diocesan.

**Synopsis of the Bible**, 289-296.

## T

**Tabernacles, Feast of**, 21, 22, 84.

**Table**, see Altar.

**Te Deum**, the hymn "We praise Thee, O God." So called from the first two words in the Latin version, "Thee, O God." It is said to be the joint composition of S. Ambrose, the Bishop of Milan, and S. Augustine, the Bishop of Hippo, and that it was first used at the baptism of the latter in A.D. 386. It has been used in the Morning Service of the Church of England for more than 800 years at the least.

**Ten Tribes**, 179.

**Tersanctus**, Latin for "thrice holy," the triumphal hymn, "Holy, Holy, Holy." in the office for Holy Communion; commonly called Sanctus. See Trisagion.

**Theotokos**, Greek for "bringer forth of God," a title applied to the Blessed Virgin by the General Councils of Ephesus and Chalcedon in order to express the reality of our Lord's Godhead.

**Throne**. Bishop's, see See and Cathedral.

**Tierce or Terce**, 160.

**Tithe**, 49, 217.

**Transepts**, the transverse portion of a cruciform church.

**Translation**, removal, applied to the removal (1) of a living person to Paradise (Enoch, Elijah), (2) of a bishop from one see to another, (3) of the body of a saint from one tomb to another.

**Transom**, a horizontal bar which divides a window into stages.

**Trefoil**, a three-leaved ornament.

**Triforium**, the narrow arched gallery above the arcade and at the base of the clerestory of a great church; a Latinized form of the English word thoroughfare.

**Trine Immersion**, the dipping of the person baptized three times in the water at the name of each Person in the Trinity.

**Trinity**, 110, 111, 114, 115.

**Trinity, Sundays after**, 213.

**Trisagion**, Greek for "thrice holy," the ancient liturgical hymn of the Eastern churches, beginning "Holy God, Holy and Mighty, Holy and Immortal." The name is often given to the Tersanctus, which is the Latin form of the same expression. "Holy, Holy, Holy."

**Triumphal Hymn**, see Tersanctus.

## U

**Uction**, a rite of the primitive Church in which the body was anointed with oil, and God's grace was invoked on the sick to heal him of spiritual and bodily infirmities. It was never at any time counted necessary to salvation. The Roman Church has substituted for it what it calls extreme unction, or

the anointing of a person just before death, but this is not the unction referred to by S. James (v. 14, 15), which is for the recovery of the sick. The Greek Church retains the scriptural custom. Our own Prayer Book provides no office for unction of the sick, but one is found in the first reformed Prayer Book of Edward VI. (1549). Uction in a confirmation is still retained as a ceremony by the Greek and Roman Churches. The Church of England practises it at the coronation of sovereigns.

Unleavened Bread, 21.

Unpardonable Sin, 109.

"Use," 162.

#### V

"Veni Creator Spiritus,"

"Come Creator Spirit." the ancient hymn appointed to be sung at the ordination of priests and bishops. See Prayer Book. It has

been so used probably since the eleventh century.

Venite, the invitatory psalm in Morning Prayer, used probably in this position in the Temple service and in all early Christian offices of daily prayer; so called from the Latin of the opening words, "O come." See Invitatory.

Verger, a lay official who attends to the placing of the congregation, and carries a staff before dignitaries in processions, etc.

Versicles, short forms of prayer with responses.

Vesica, or Vesica Piscis, an oval ornamental figure formed by the intersection of two circles.

Vespers, 160.

Vestments, 154, 187.

Vestry, (1) the room where the sacred vestments are kept; see Sacristy; (2) in England the assembly of parishioners for the election of a warden and for other business, so called, perhaps, because it originally met in the vestry-room; (3) in the United States and the British Colonies, a number of persons, usually eight or ten, including two wardens, elected annually by the parishioners. The rector, wardens, and vestrymen are usually the trustees of all parish property.

Vaticum, a name sometimes given to the Holy Communion when administered to the dying; literally "for the journey."

Vicar, in England a parish priest who has all the rights of a rector, the difference of name having only reference to the form of endowment.

Vigil, a fast which is also the eve of a feast. See Eve.

Vigilius, Pope, 203.

"Vincentian Rule," 187, 201.

Vulgate, the ancient Latin version of the Holy Bible made by S. Jerome (4th century), partly from older versions; so called because it was in the language which the vulgar or common people understood.

#### W

Wardens, see Churchwardens.

Weish Church, 219.

Western Church, 203.

Whitsunday, 22, 84, 105, 106.

Wise Men, see Magi.

#### X

X P, see Chi Rho.

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